

THE
HISTORY
OF
MADAMOISELLE
DE

St. Phale,

Giving a Full Account of
The Miraculous Conversion
Of a NOBLE

French Lady

And her Daughter,

TO THE
Reformed Religion.

WITH

The Defeat of the Intrigues of a
JESUITE their Confessor.

Translated out of French.

LONDON,

Printed by J. A. for J. Hancock, and are to
be Sold by most Booksellers in London and
Westminster, 1691.



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TO
MADAM
Gerthrude Rodd,
OF
WARE near EXON.

MADAM,

THE satisfaction you
were pleased to express
on the perusal of some
Sheets of this History,
hath emboldened me to present you
with the whole. Nor could I put
it into better hands than yours, who
A. 2 so

The Epistle

so exactly Harmonize with its
lustrous Subject, in the best part
of her Character. And if a Con-
formity in Dispositions, be the Ground
and Cement of Affection, I know
none with whom she may find
purer protection or a better Welcome
than with you. I confess, Madam
the Dress in which the following His-
tory is clothed, and some Passage
in it, have somewhat of the Air of
a Romance, and I may possibly
be censured for busying my self in
Translating, as its Author was for
Composing a Piece of such a Na-
ture; but as this was my Employ-
ment or rather Diversion, during
an undesirable Leisure from more
serious Work, so, had I not been
well assured of the truth of the
most material and substantial pass-
ages

Dedatory.

ges in it, I should never have been induced to have taken pains about it, much less have presum'd to present you with it. Its Author is a Person that hath gotten some reputation by his Writings, which I can hardly perswade my self he would willingly Hazard, by Imposing Fictions on the World: And that Sincerity he hath discovered in his other Works (by which he hath Exposed himself, not only to the Rage of a Party, as malicious as powerfull, but to the displeasure of his Friends, by that just severity and Freedom he useth in reproving their Miscarriages,) may sufficiently secure-us, against the Apprehensions of Falshood in this. The Author indeed confesseth he hath made use of Feigned Names,

The Epistle

which he was obliged to doe, because some of the Persons concern'd had resolv'd a Journey into France incognito, to recover if possible somewhat of their Estates, which had been ravisht from them by the unparallel'd Tyranny of their King, and his bloody Counsellors the Jesuits, and of which they had chosen to make shipwrack, rather than of a good Conscience.

Having given this account of the Piece it self, I beg the Liberty to Give you, and by you, others, an account of the Motive that Induced me to make it publick in our own Language: Besides the earnest Requests of some Friends at whose desire I first translated it, the Consideration of the good Effect it had
whilest

Dedicatory.

whilest in Manuscript, in opening
the Hearts and Purses of many to
the bounteous Relief of those poor
but Generous Confessors of Christ,
the French Refugees (whereof I
could produce several Witnesses in
this City,) hath been my chief En-
couragement. If it hath the same
Effect from the Press, I shall judge
my self abundantly recompensed for
the pains I have taken in it: How-
ever this Advantage I shall have by
its publication, an opportunity to de-
clare my ardent Vows for the Blessing
of God on your self and Family, and to
assure you that I am,

Exon. Sept.
15th. 1690.

M A D A M,

Your most Humble Servant,

B. S.

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A Sermon preached Oct. 10. at the Funeral of Mr *Tho Brooks*, who departed this Life, Sept. 27. 1680. By *John Reeve*.

I



T H E

HISTORY

O F

Mademoiselle de St. Phale.

C H A P. I.

Gentlemen and Ladyes,

YOU may possibly promise your selves a great deal of Pleasure in the Account of my Life, but lest I should frustrate your Expectations, I must assure you, you'll find but little that's diverting in it, it being almost wholly made up of such accidents as are sad and tragical: This I thought fit to inform you of, that you might not reproach me afterwards with having deceived you.

I was born in the Dutchy of *Burgundy*, of a Family that had Professed the reformed Religion for above 150 years, whose Nobility was sufficiently ancient. My Fathers Name was *Monsieur d' Ombreval*, who had been Camp-Master, and enjoyed many Offices, and might, may be, have been advanced to the highest, had he been, as many others, less scrupulous about Religion. He was generally accounted as eminent in Prudence, Wisdom and Piety, as most in *France*: He had per-

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formed

formed such things as made him considerable; yet none excelled him in mildness and sweetness of Carriage in his Family. My Father had never but one Sister, for whom he had always an extraordinary love, and this Sister is styled *Madam de Proffis*, who is here with me; and though my Mother were still living, yet I am more obliged to my Aunt than to my Mother, as you will hereafter see.

Love, which sometimes delights to shew its force on the wisest spirits, made my Father himself do what he would certainly have disliked in another. For he fell in love with my Mother, who was in her time one of the handsomest and compleatest Ladies in all the Province, and was besides of a very Noble and Rich Family; but that would have made no Impression at all on him, had his Mind been free. At first he only loved out of Gallantry, that he might not differ from all other young men, who have always some Inclination; but at length his Love got such a victory over him, and made him so Earnest in his suit, that he engaged my mothers affections towards him, who heard him universally commended; and their Marriage was discoursed of.

Love hath indeed in it somewhat very wonderful, it finds Expedients for all things, and easily surmounts the greatest difficulties. My Father was always, even to his Death, so resolute an *Huguenot*, as that the Flames were not capable of altering him. My Mother was a most obstinate Catholick: Both were so far from embracing each others Religion, as that they would fain have had each other take up their own. But at length some Mediators (whereof Love was the chief) made up an Agreement between them on these three Conditions, *viz.* That they should be married first by a Priest, and afterwards by a Minister. That they should never discourse of Religion. And, That of the Children they should have the Sons should be educated in the Religion of their Father, and the Daughters in that of their Mother.

All these Articles were very punctually observed on both sides, especially that of silence in matters of Religion, out of prudence to prevent Contentions and Hears, each knowing the other to be resolved in that Point.

The first Year of this Marriage gave Birth to the only Brother which I have, and the fourth to me; There were other Children, but God was pleased to take them all away in their Infancy. My Father took a great deal of Care in the Education of my Brother, especially to get him well Principled in Matters of Religion, and to this end got him a Tutor, who instilled the Principles of Religion into him so he learnt to read and write. My Mother was as careful of me, to get me educated in the Romish Religion, and provided a Governess for me that was an accomplished Hypocrite. My Brother from his Infancy discover'd a great aversion and abhorrence of the Romish Religion, and although he most tenderly loved me, could not sometimes forbear calling me little Idolater: Once he got into my Closet, where I had divers Pictures of Saints of both Sexes, on which he made Beards, Asses-Ears, and Horns; sometimes he would play a thousand tricks with my Beids, showing them from one end of the Chamber to the other, and making such sport with them, as had the Father *Maimbourg* seen it, he would certainly have scolded out, *See how the Spirit of Heresse shows it self in his Childhood*: I might quarrel with him as long as I would, but were sure to get nothing by it, 'till at length he was surprized by my Mother in the disguise of a Jesuite, who so dealt with him as that he did not come thither for three days after. In a word, one would have thought that how young soever he was, he had a design to render the Catholic Religion contemptible to me.

These first Follies of his Childhood being over, he profited so well by the Instructions he had received, that at twelve Years of Age he could read, write,

speak the *Latine* and the *German* Tongues indifferently well, so that my Father being fully satisfied with his Inclinations, and his Tutors love, resolved to send them both to *Saumur*, with a Servant to wait on them, where I shall leave him to speak of what concerned my self. My Mother educated me exactly according to the Prescriptions of her Confessor; I shall not relate all that was daily done and said to me, nor all the Arguments nor stories that they made use of to prejudice me against *Calvinism*. My Mother often entertained thoughts of placing me in a Convent, Paying for my Table; but knowing that I could learn nothing there suitable to my Quality, she laid that Design aside.

I shall not spend more time in giving an account of what befell me 'till I came to the Age of seventeen when I attained the Stature I now have, and were very passable Catholick. 'Tis true, I began to have many Doubts, which I durst not reveal to any, both about the Eucharist, the Merit of Works, Purgatory and Auricular Confession, and though I did all that I could, I found it impossible to submit either to the Authority of the Church or of the Curate; and my Mother knowing me to be somewhat curious, and fearing lest my Curiosity should lead me to know more than was convenient for those of the *Roman* Religion, thought it necessary to find some Imployment for my spirit, she therefore caused me to learn to Dance, Sing, Play on the Claricords or Harpsichord and to draw; made me read Romances, Comedies and Poetry, and suffer'd me to wait on her in all the Visits she made to such as were most eminent of my quality near our House. After this my Mother gave me leave to take a Journey to *Paris*, my Father consenting to it, to see all the Curiosities that the City afforded. I returned with my Aunt and Cousins about the beginning of Winter, and my Mother seeing I have a more free and genteel Carriage than before, loved me the more, and made me her Confidence in all matters sufficiently pleasant.

My Brother having been six Years at *Saumur*, where he had made a good Progress in the Languages and Philosophy, my Father resolv'd to send him to another Place, where he might learn to ride the great Horse, and be exercis'd in feats of Arms, and also get an insight into the Mathematicks: My Brother became accomplish'd in these things in six Months, after which he desired leave of my Father to go into the Army; who knowing that should he deny it, he was of sufficient Years to take it himself, granted his desire; and having given him Money for his Expences, sent him away with one of our near Relations, who gave him many good Instructions, which my Brother so exactly followed, that in a short time he was accounted by the whole Army to be a Man of Courage, Vertue, Honour and Merit.

My Father had constant News brought him of the Reputation my Brother had gotten, and of the offers that were made him of an Office, very honourable for a young Man, on condition he would change his Religion, which my Brother generously refused; but our Relation doubting least he might be at last overcome by the Violence of the Temptation, sent him back to his Father. Thus my Brother returned home after ten Years absence, and you may easily guess at the joy and satisfaction we had to see him, adorned with the many excellent and genteel Qualities he had acquired. My Brother also discovered an obliging surprize to find me what I were, and we soon renewed that affection to which the nearness of our blood oblig'd us, which was much increased by a mutual esteem we had for each other.

On the other hand my Brother was very exact in his Carriage towards my Mother, which was full of singular respect and tenderness. 'Twas here that I found that the Love of Mothers is more towards their sons than their Daughters, for my Mother could hardly endure my Brother out of her sight, but convers'd with him with the greatest familiarity and

freedom, yet durst not speak one word to him about Religion, for fear of violating the agreement made with my Father, and of encouraging him by her example, to do the same thing to me; yet this extorted some sighs from her, as I observed when I was with her about 15 days after my Brothers return, who at that time humbly withdrew.

The Familiarity of my Mother with me, emboldened me to demand the Cause of her Affliction: I am, said she, one of the happiest Women in France, I only want one thing, which yet is not impossible, but I dare not hope it. Madam, replied I, this is so mysterious a Riddle, that I can't comprehend it. I believe so, said she, but I'll tell you its meaning: You know how tenderly I love your Father and Brother, and indeed their excellent Qualities command the Affections both of a Wife and of a Mother; but when I think that they are both Hereticks, and have no Part in the Catholick Church, out of which there's no Salvation, and that if they dye in the Estate in which they are, they are Eternally damn'd, it breaks my very Heart, and my Compassion is augmented by the Consideration of their Merit and Virtue, so that I could wish them less good than they are, that I might be dispensed with from loving them as I do, for then the Affliction would be less sensible and grievous to me: As for your Father, the Assurance that I have of his Obstinacy in his Error, doth in a great measure silence my Complaints, but is there no way left to draw your Brother, who is yet young and tender, out of this Gulph in which he is? And a little after, fixing her Eyes earnestly upon me, Will not you, said she, assist me in this matter, and speak to your Brother? for neither your Father nor I dare violate the solemn Oaths that we have made, though my Confessor hath often Promised me a Dispensation. But Mother, said I, my Brother is Learned, and should I discourse with him about this, we must come

to a Dispute, in which he would soon put me to a non-plus. Enter not my Daughter, said she, into Dispute with him, but only Propose to him some Worldly Advantages, and you'll see what he'll say to you.

Though my Mother was a Woman of spirit, yet she did not penetrate into the Consequences of this business, which were yet visible enough, for by my urging my Brother to change his Religion, I gave him opportunity to make me the same Proposals, and he had this advantage over me, in that he could speak what he knew, (for he had diligently studied both Religions) which I could not do, because they had taken more Pains to fill my mind with Prejudices against the *Hugonots*, than to fortifie me with solid and powerful Reasons against them. The same day we had a singular Conversation, for my Brother who conversed familiarly only with my Mother and my self, spent whole days in our Company, and if I were in my Chamber, would come thither to seek me, where we either plaid at Chess, or discoursed on variety of Subjects; for, as for my Father, his Gravity and Seriousness was such, that we durst not familiarly converse with him. My Brother found me reading over my Horary; What are you doing Sister? said he, I am, (answered I,) Praying God for your Conversion: That's well done indeed, (replied he) there's a good Sister that takes Care of her Brother's Salvation; but, added he, with a kind of mocking smile, In what Language is it, good now, that you Pray? Is it in *Latine* or in *French*? and taking my Book out of my Hand, he found that all my Prayers were indeed in *Latine*; whereupon he said, I doubt not Sister but you speak *Latine*, since you read it; and fell a speaking of what seemed to me perfect Gibberish: Despair and Shame hindered me from returning any Answer, for I must Confess, that this Praying in an unknown Tongue, was the first

abuse I took notice of in the *Roman Communion*, and could never get my self heartily to approve of it.

I would (said I) pray God for your Conversion, but I know that 'twould be an offence to the Divine Majesty to pray for a Scoffer, for which reason I forbear it as a great sin. My Brother saw well enough that I was displeased with him, yet this did not hinder him from proceeding in his jocose manner. My dear Sister, said he, I am obliged to you for your Care of my Salvation, yet beware least while you imagine you are endeavouring the Salvation of my Soul, you do not ruine it; but I hope God will not hear such Requests, as should they be granted, would prove fatal to me. But Sister, continued he, that I may not for my part show my self defective in Charity, I earnestly beg God that he would touch your Heart, that you may no longer persist in the Superstitions in which you have been bred. He spake these last words with so much seriousness, that I had no Power to reply, nor did he give me time to do it.

I must, added he, speak freely to you, as to a Sister whom I dearly love: What do you mean in Praying to God in *Latine*? think you that he is better pleased with this Language than with your own Mother Tongue? Why was it that our Saviour caused his Holy Spirit to descend on his Apostles in the form of Tongues of Fire, but to shew us that his Name might be invoked, and his Praise sung in all Languages? what then makes your doting Doctors prescribe us a Model of Prayers, and a form of Worship all in *Latine*? certainly the Jews have better reason than the Catholicks, for they say their Prayers in Hebrew, which is the Holy Tongue which God himself used; but as for the *Latine*, we have no reason in the World to believe it better pleasing to God than any other Language.

I see Brother, said I, that I am far from Converting you, and yet (added I, smiling) this Task

is imposed upon me: And who imposed it, (said he?) She that gave you Life, (said I) and would fain give you Eternal Life if it were possible. 'Tis then my Mother, (replyed he) who disdaining to employ her own Learning against me, thinks it enough to send her Daughter to convince me: But Sister, added he, laughing out aloud, take Courage, execute the Commission that hath been given you; quote me the Explication of the Fathers on the Scripture, the Decrees of General Councils, the History of all Ages; bring *Aristotle* and *Descartes* into the Field, and if you will, all the Schoolmen; show me by convincing Arguments that your Church is the true Church, and I shall account it my Honour to obey you.

At these words my Passion grew so violent, that I could not master it, and striking him a smart blow on the fingers with my busk, He teach you, said I, to jeer me. Well done Sister, said he, bursting out into a Laughter, I see well that you have learned to imitate the Persecutors of our Churches, who when their artifice and cunning fails them, have recourse to force. This gentle reproach filled me with Contusion, which might easily be read in my Countenance. This is nothing, said he, I pardon you with all my heart, but you must tell me plainly all that my Mother said to you. My Mother (replyed I) believes that you may one day become a good Catholic, provided a little care be taken of you: And what, said he, could induce her to think so? That which you have said your self, answered I, that too many of the Ceremonies were laid aside in the Reformed Church, and this makes her believe that you are much disgusted with the Religion of *calvin*. Alas good Woman! (cried he) how fast her imagination hurries her! how easily doth she believe what she desires! But (added he) did she command you to urge me in this Point, and did you promise her to do it? I promised that I would speak to you about

it, and that I would not amuse my self to dispute with you. You intend then Sister, said he, to make me yield without an Engagement, which I'll never do either in temporals or spirituals. You may dispute against me if you please; I'll not dispute at all, (said I) I had rather leave you in your Error. Ah (said he) if you will not dispute with me, I'll dispute with you, and therefore now prepare to defend your self.

Immediately, without giving me time to answer, he took up a little Crucifix that was on the Table, what do you intend to do with this? Of what use is it? It brings my Saviour (replied I) to my mind; is it possible, (answered he) that you need such helps as these to mind you of your Saviour? Can't you think on him without having a Crucifix before your Eyes? indeed your Devotion must needs be at a low ebb, if you can't mind God unless you have this before you: But you know (said I) that our mind is apt to be distracted, and to run out after variety of things, and that we must often reduce it to its proper Object by the sight of such things as fix its thoughts. I shall turn (said he) your own Argument upon your self. 'Tis the Crucifix that you look on, that distracts you in your contemplation of Jesus Christ: For Sister (added he) when you behold the Crucifix, you cannot chuse but say in your self, there's the Image of Jesus Christ, and when you think on the Image, you think not directly on Jesus Christ. And, as you know, it is impossible at once to look upon a man and his Picture; so 'tis impossible to have an Image before your Eyes, and yet to think only on the Original. If you cannot think on Jesus Christ unless you have a Crucifix before you, 'tis a plain Evidence that your Piety is very miserable, since it owes its support and maintenance to such wretched means. 'Tis as much as if you had said, that you stand in such absolute need of an Image, that you cannot awaken your Zeal without it: But if
you

you pretend that your spirit is carried out after your Saviour, that you do not at all mind the Image; of what use then is it? Could you not without it do what the Word of God Commands, (*viz.*) *Worship God in Spirit and in Truth?* Think you that a Marmouset, or Image can inspire you with such thoughts as are necessary for your Salvation? and ha'n't you reason to expect from converse with God in Spirit by means of Prayer, such blessings as are much more great and singular? Come then to your self, and be ashamed of using what Christ never approved of, and which disturbs the mind in, and turns it from its best Meditation.

Such things as are the Objects of sense, and have an External resemblance given them, which depend on the will or skill of the Painters or Engravers, are far more capable of sinking man into vain and frivolous Imaginations, than of freeing them from them. Thus we see that most Catholicks do insensibly suffer their Devotion to run out after the Image rather than the Original. You say what you please Brother, (*said I*) and charge us with such things as are very remote from our true sentiments; I'll charge you (*said he*) with nothing but what I'll prove. Is it not certain, that amongst all the Images of Jesus Christ and Crucifixes, some are more honoured than others? You see great Crucifixes in Churches, before which every Body prostrate themselves; these are great Lords in comparison of the poor Crucifixes, that are on Brigdes and high-ways, who are happy enough, if one amongst a thousand moves his Cap at them.

If all Crucifixes serve to represent to you your Saviour nailed to the Cross, they have all one and the same dignity, nor ought you to show more respect to some, than to others; seeing their dignity results not from the matter whereof they are made, nor the skill of the Workman, who gives them what Figure he pleaseth; why then do you make so great a difference between them, that you'll scarce vouch-

safe some of them so much as a look, when you fall on your knees before others? what answer will you make to this? I say (replied I) if we make any distinction between these Images, 'tis because some of them do more naturally and livelily represent our Saviour, than others do, and consequently are more capable of warming our Zeal: So that (replied he scottishly) your Zeal depends in part on the hand of Carver or Painter; I believe (added he) you your selves would laugh at such reasons: But know, that if it be good to make use of Images, as helps of Devotion, according to your Principles the same honour must be rendred to all: To those whose workmanship discover least skill as well as others; because, as I said before, their dignity results not from their Matter or Figure, but from the Original, whose Images they are, or rather from the End men aimed at in setting them up, to represent Jesus Christ: So that if you make any difference between Images, either as made of more excellent materials, or with greater Art, and if you honour some more than you do others, you thereby show that your mind is more fixed upon the Image, than on the Original, and consequently can't free your selves from being guilty of a kind of Idolatry.

Idolatry, said I, (interrupting him,) I am not yet so ignorant, but I know the difference between Images and Idols; and I believe none can justly charge me with Idolatry, for having before me the Image of my Saviour, when I adore him. They are Idolaters who believe there is some Deity in the Images themselves; but for such who regard them only as representations, and whose mind tend only to the Original, they certainly can't deserve this Name. Many Catholicks, (replied my Brother,) yea even most, believe that there is an hidden Vertue in some Images, whether Crucifixes or others, which work Miracles, which others don't do. Every body runs after these Miracle-working Images, whereas the
others

Others are comparatively but little regarded. I ask you now, whether such as flock to these Images, don't indeed believe that they have some divine Vertue, or do reverence them only as simple Images? If they say that God hath chosen these Images to manifest his power by rather than others. God looks on Images on- as wood, stone, or any other matter, and 'tis injurious to his Infinite Majesty to make him accompany with his efficacy dead things, the works of mens hands, and such as mens hands can also destroy: And whence said I) come the Miracles which are wrought by them? Most of them (answered he) are meer cheats, I might prove by innumerable Examples, and as for others, God suffers them to happen as Evidences of his wrath against a People given up to a reprobate Spirit, and the Efficacy of Errour, as he suffered the Magicians of *Pharaoh* to work Miracles: I am willing to believe that some Crucifixes have wept; others have spoken, others have laught, and others have bowed their heads. The Devil is the Author of all these operations, and not God; for when God discovers any miraculous work, he makes none of Images or Idols made by men, unless it be to cause them to fall to the ground, as he did *Dagon* before the Ark of the Covenant. But he shows his power on men themselves, making them according to what they are, whether proud or humble, the Objects of his terrible Justice, or else of his Infinite Mercy.

It has been always the Devils great design to establish Idolatry in the World, and this design he manages according to what he finds men to be, whether more refined, or gross and blockish. At present seeing that men are grown more subtle than ever, he proposeth to them an Idolatry more delicate and disguised. I scruple not to affirm, that the Guides of the Church of *Rome*, concur to promote the Devils work: For what do they so earnestly press the People to the worship of Images, but

but only to hinder them from forming an Idea of a Religion that's purely Spiritual? For according to their Maxim, Mens minds must be kept low, that they may be the better governed, and may the more quietly and without contradiction bear the Tyranny of their Spiritual Rulers: And this is the Devil's Maxim too. And seeing that People are grown more refined than ever they were, he would not offer them so gross an Idolatry as reigns amongst the barbarous Pagans, but a subtile Idolatry, which is acted under another Name, and in different ways, and consists in the worship of Images, as 'tis practised in the Church of *Rome*: For the Spirit of darkness very well knows that the Spirit of Man is too weak of it self to attain to Spiritual Worship, and that on the contrary 'tis easier to make it embrace a grosser Worship, by disguising things under other shapes. And 'twas for this End that he introduced the worship of Images, pretending at first that he only offered them as helps, whereby men might be enabled to serve God the more easily, but he well knew that Images would certainly prove a stumbling-block; so that men would insensibly pass from the adoration of God, and from his worship to the adoration and worship of Images, directly and simply, without ever missing the Original.

The Church of *Rome* deals with the People, just as Nurses do with Children, busying them with Rattles and Poppets. Thus it amuseth the People with Images, as though there were some Deity inclosed in them, or that God chose to manifest his Power by such Organs. And indeed those Biggots of both Sexes that are mad after these follies, deserve to be dealt with as Children are. Oh my Sister, (as I said he) did you know how God acts by his Word, and how it raiseth our Souls up to Heaven to see Christ, who reigns there eternally, you would not delay one moment to burn your Crucifixes, and your Images.

Burn them! (said I, startling at the very expression,) that's Devilish advice indeed, and well becoming an Heretick; who ever spake of burning the picture of him whom he honoured, respected, and loved above all others? what greater affront to Jesus Christ than this? Yes Sister, added he, burn 'em, say, burn 'em, and let not this alarm you. Ought we not to get rid of that which knits and tyes our spirits to matter, and so to get rid of it, as never more to see it? Hath not our Lord said, *If thy right eye offend thee cut it off, and if thy right eye offend thee kick it out?* Much more ought we to cast away those stones of offence, if they are any wise the occasions of sin; and we need not fear offending God in so doing, under pretence that the Images we destroy are his, for God never commanded us to make these images, or to worship him by them; Men have made them according to their own Fancies and Imagination, and have set them them up, not for the glory of God, but for their own secret designs, and we ought to destroy all that is contrary to God's glory.

You have doubtless heard of that wonderful brazen Serpent, which God himself caused to be made for the cure of those that were bitten by the fiery serpents: for upon their looking towards it, all that were bitten were immediately cured. This Serpent had three great Prerogatives, which none of your images ever had; for first it was made by Gods express Command, which can be said of no other Image; then by means of it many great Miracles, innumerable Miracles were wrought in the sight of all the People, after an easie and effectual manner; for 'twas but to look upon it, and they were immediately cured of what was in it self very painful and grievous, and would otherwise have been in its consequences very fatal. The finest Crucifix that ever was made, can do nothing worthy to be compared with this. Lastly, 'twas a Type of Jesus Christ himself,

self, by looking on whom by Faith, we are delivered from the real fiery Serpents: For thus saith S. John in the 14th Chapter of his Gospel, *As Moses lifted up the Serpent in the desert, so must also the Son of man be lifted up.*

These Reasons seem to plead strongly not only for its preservation in Memory of the past Miracles, and to be an Image of him that was to come; but also for its being revered. And the People of *Israel* seemed more excusable in adoring it, than you are in adoring your Crucifixes, because 'twas to them an Image of him of whom they had a very imperfect Knowledge; whereas now Christ is come, and we have a much more perfect knowledge of him than the Ancient *Jews* had, and therefore have no need of a material Image to represent to us our Saviour? But what became of this brazen Serpent? *Hizceias* who was a good Prince, a Prince fearing God; seeing that the People offered incense to it, broke it and stamped it to powder, had he done ill, he would have been punished, or at least reproved, whereas on the contrary his Reign was very happy, and blessed of God, because without amusing himself with the fables of the Vulgar, he had taken away from this People the subject or occasion of Idolatry. We may learn hence how good 'tis to destroy all that may cause us to err, not sparing it on any reason, or specious pretence whatever.

God was pleased to manifest his presence in a peculiar manner in his Ark of the Covenant; so that he caused the wonders of his Majesty to appear where ever it was carried; he divided Rivers, threw down the Walls of Cities, caused the Idols to fall before it, smote thousands of those that durst look into it, afflicted the *Philistines* with grievous and shameful Distempers, slew such as presumed only to touch it, and blessed those with whom it was lodged: Yet that he might remove every thing that might occasion any breach in the true Devotion of his People, especially when

the Gospel was to be preached, he suffered this Ark to perish in the burning of *Jerusalem*, that the Jews might not have any thing to hinder them from embracing the Gospel.

Yet Sister (added he) I don't say these things to persuade you to burn your Crucifixes and Images, but only to justify the expression I made use of; for 'tis unreasonable to burn any thing, unless we have reason to fear it may cause our fall; we may keep them as things that are indifferent, and I cannot approve of the indiscreet Zeal of some Hugonots, that justify themselves in breaking in pieces all the Images and Statues they meet with. True Piety shows not itself outrageous, it contents its self with withdrawing its own foot, without scandalizing the weak. 'Tis true, God often inspired his People to cast away such things as might cause them to err, according to the Prophecie of *Isaiah*, Ch. 2. v. 20. *In that day man shall cast his Idols of silver, and his Idols of gold, which they made each one for himself to worship, to the moles, and to the Bats.* This Prophecie was fulfilled when the darkness of Paganism began to be dissipated, I may also say, when the true light caused the shadows of Popery to flee away.

My Brother seeing that I took a singular delight in hearing him, and that I were somewhat touched with his Discourses, was about to have continued, when we heard a noise at our Chamber door, at which I looked pale with fear; for had my Mother heard us, I must have paid dear for our Discourse, and perhaps my Brother too. But he being more bold than I, went to open the door, and found that 'twas my Father, who came into the Chamber with a smiling Countenance: I confess, my Children, said he, that I made you very much afraid, but I am not come to disturb you, nor to break off a Conversation with which I am extremely delighted. Afterwards, turning to me, I am, said he, very well pleased with your Brother for what he hath said, and with

with you for hearing him; I shall only add this one word: If God by his means touch your heart, don't kick against the Pricks, nor be obstinate against the Holy Spirit, when he speaks to your Conscience. Your Brother doth what I ought to have done were it not for the solemn Oath I have too rashly taken, Never to discourse of Religion with my Daughters, with which I might well dispense, did I not consider that God hath given me a Son who hath Knowledge and Zeal enough for the performance of this Duty.

Indeed Father, (said my Brother,) you may well allow me this Liberty, seeing my Mother commanded my Sister to tempt me to change my Religion. Then you conspire, *Justine*, with your Mother (said my Father) to seduce your Brother; I am very glad I know it, we will make use of Reprisals: But my Children, use more prudence another time when you discourse, for had your Mother heard you, as she might have done, there would have been a dreadful adoe, and *Ferdinand* would have had no more reason to boast of his Mothers Favour. After this my Father retired, leaving us to discourse in quiet; in the mean time my Brother placed the Chess-board on the Table, with some Verses which he took out of his Pocket.

This Precaution was not needless, for my Mother had her Spies, who informed her that both my Father and my Brother were in my Closet; she who was distrustful enough in matters of Conscience feared least in attempting to gain my Brother she should lose me, and therefore came to listen to our Discourse; but my Brother having left the Door of my Closet open, I could easily discover all that came into my Chamber; and seeing my Mother, I gave my Brother notice of it by signs, who seemed engaged in Play: my Mother seeing that she was discovered, came into my Closet, and said to us smiling, Ah Youth, youth, can you find nothing where

ish to employ your selves but Plays and Trifles? I believe (answered my Brother very readily,) that you have made an agreement with my Father to hide us: And why did he chide you, (said she) he blamed me that I did nothing but lose my time, and told me that in three days he would send me to the Army; Did your Father say so, replied my Mother, but he shall not be Master of his own Resolutions. I have but one Son, and have been ten years without seeing him, and would he now he is at last returned snatch him again out of my Arms; I swear he shall never do it; and I would fain know what he intends you should do in the Army, unless he have your Brains knockt out. Indeed your Father is very unnatural.

Ah, *Ferdinand, Ferdinand*, your Mother loves you more tenderly; she would not only have you to be her Comfort, but would willingly give the better part of her blood, that you might obtain another Life that endures for ever, which you can never hope for, while you remain what you are. I thank you, Mother (said he) with all my heart, for the Charity you discover towards me; 'tis enough my Mother, that 'tis by you I enjoy this Life, as for the other I expect it from him who hath formed my Soul: But Son (said she) you are not in the way to obtain it. I understand you Mother, replied he, you would persuade me that the Roman Religion is the only Religion that leads to Heaven; but how can you desire me to believe it, since it obliges all Catholicks to be in a perpetual doubt of their Salvation. I can never believe, that that will bring me to happiness, which requires me to doubt whether ever I shall partake of it.

Here my Mother was struck dumb, and though she was a Woman of spirit, yet she could not carry off this stroke. And my Brother who saw that he had spoken too freely, began to mollifie what he had said, by telling her that he would not

not absolutely condemn the Catholick Religion, in which were many things that he approved of, though they were much disliked by other Hugonots. On the contrary, said he, the Religion of *Calvin* seems to me a little too Naked and void of Ceremonies. Hereupon some came to call my Mother, who then only said, I pray God and the Holy Virgin, to Enlighten you, and so left us. Yet seeing it was somewhat late, we were forced to break off our Conversation for this time.

I thought fit, dear Ladies, said *Mademoiselle de St. Phale*, to rehearse these things at large, to show you the means which it pleased God to make use of to bring me to the Knowledge of his Truth: what I have further to tell you, is more curious than the beginning. I perceive, said *Mademoiselle Leonora*, by what you have already said, that the History of your Life must have somewhat very singular in it, which I impatiently long to hear from you; but seeing it is somewhat late, and you have spoken enough, I believe you would be willing to Dine before you continue your charming Relation: Indeed Dinner was found to be just ready, which was over in an instant. They walked some time after Dinner on the Deck, and then returned into the Cabbin, where *Mademoiselle de St. Phale* continued her Relation.

C H A P. II.

I Could not once close my Eyes for sleep the whole Night after I had had this Discourse with my Brother ; I knew not what reason I had for my Religion, I was convinced that he had some for his, and even before he had said any thing to me, I was disgusted with many things in the Church of *Rome*. In the Morning I fell into a short Nap, in which I had such a Dream as disturbed me more than all the rest. Methought I saw my Father sick unto Death, who said unto me, *Justina*, God who takes from you your earthly Father, will himself be a Father to you, on Condition that you serve him in Spirit and Truth, which you cannot do, whilst you make Profession of those Superstitions in which you have been Educated ; if you renounce it, and sincerely embrace the Religion of our Churches, you shall indeed be terribly Persecuted and stript of your Estate, but yet you shall end your days in happiness and tranquility of spirit, and when you leave this Life, shall enter on another, in comparison of which, the choicest Enjoyments in this World are but Vanity and Emptiness : But if you obstinately resist the Will of your God, you shall dye miserably, in the most grievous Troubles and Despair, which shall be the forerunners of Eternal Torments. These words methought were his last, Death preventing his speaking any more. When I awoke, my Eyes were full of Tears, and I was terribly disquieted for three days with this Dream, so that I resolved to get myself instructed by my Brother, both in my own Religion, and in that of the *Hugonots*.

I was scarce got out of my Bed, before I saw my Brother coming into my Chamber ; as soon as I saw him, I sent my Waiting-Gentlewoman on an Errand

Errand, and he without losing any time, said Sister, I am come to wish you a good Morning, now do I come empty handed, seeing I bring you what is more worth than the Crown of our King. You are then (said I) much enriched this Night, receiving his Present, which was the New Testament very neatly bound. You said yesterday, (added he) that you Worshiped your Crucifix to excite Piety, lay aside your Crucifix and read the Holy Scripture, you will soon find whether the Word of God be not much more powerful than an impotent Image. I thanked him, and promised to follow his Advice; after which he left me, to salute my Mother, towards whom he was very exact in his Carriage.

In the mean time I opened the New Testament, and found that he had Written in the Frontispiece of the Book, these words of the Revelation, *Behold I stand at the Door and knock, if any one hear my Voice and open to me, I will come in to him, and sup with him, and he with me.* I well understood my Brothers Intention in writing this Passage, which I soon applyed to my self. After this I withdrew into my Closet, where I read the History of our Lord's Passion, Death and Resurrection, as 'tis written in the twenty sixth, twenty seventh and twenty eighth Chapters of St. Matthew. This reading so affected me, that I never Prayed to God so heartily in all my Life. After my Prayer I continued to read still, and I found that as I read, the Word made a passage into my Soul, which filled me with unexpressible Joy. Hereupon my Brother came to me, to Conduct me into my Mothers Chamber, who was astonished at my negligence, but before I left my own Chamber, I carefully lockt up my New-Testament, which many Reasons obliged me to keep safe.

My Mother as soon as she saw me, said unto
e, You have been very sluggish to day, and
oking more earnestly upon me, What Langour
aid she) is that that I see in your Eyes? I dare
a Wager that you have not slept, but have
ent a good part of the Night in reading some
omance: I was very loath to undeceive her, for
hich Reason I returned no Answer. Hereupon my
ather came to us, inviting us into the Garden,
here as he walked on the one side, my Brother
d I walked on the other. 'Twas there that I
anked him yet again for his Present, and opened
y Heart to him, declaring that I found many
ings in the Church of *Rome* which I could not bear,
t could not as yet resolve to forsake it. Sister, re-
ed he, 'tis fit to examine things seriously before
forsake any thing, especially in matters of Reli-
on; hold fast your Religion in which you have been
ucated, till you are convinced that it is not the
t, and that there is another far more excellent,
then you cannot in Conscience adhere to what
are perswaded is more defective, and neglect
at is more perfect. This day we had a Discourse
two hours, about Transubstantiation, and the day
owing another about Justification by Works.
another day she spake to me about the Sacri-
for the Living and the Dead, offered up by
hands of the Priest; but that which he most
all endeavoured to prove, was, That the Church
Rome could not be the true Church. 'Twould be
tedious, should I relate all that he said to me,
the arguments which he urged to prove his asser-
s, which made me doubt least I were in the false
rch, and resolve to enter into the true one.
Three weeks passed in these Discourses, and when
und any Arguments to oppose against my Bro-
rs, I always resisted him; but he soon answered
n; at length I declared to him the disposition of
Spirit, which much rejoiced him: Yet he
judged

judged this business to be of such Importance, that he thought fit to make my Father acquainted with it, which he did: So that as my Mother was one day employed in looking over some certain Accounts, my Father called me into his Chamber, where I found my Brother: Daughter, said he, I hear some News that pleaseth me extreamly, may I believe it? Yes Father, answered I, and if you please to hear me, I shall give you full satisfaction. Hereupon he asked me several Questions, to which I returned such Answers, as did not at all displease him. 'Tis enough (said he) for the present, now turn now to your Mother; yet my Daughter, added he, if you constantly persist in this holy Resolution, I assure you that come what will, the Blessing of God will never fail you, and your heavenly Father will accomplish in Heaven the Prayers which your Earthly Father hath here made for you. The love and tenderness of these Expressions forced tears from my Eyes. I find, answered I, that God opens my understanding more and more, I recommend my self to your good Prayers, that he would make fuller discoveries of his Truth to me. Your *Justice*, yes my Daughter, said he very affectionately, I'll go into my Closet to pray for you. But this was not enough, you your self must also address your humble prayers to our good God, who abounds with Eternal Grace and Mercy, that he would finish his work in your Heart: And you *Ferdinand*, said he, to do the same thing; and ascribe not to yourself the Glory of having converted your Sister, but give it all to God, who alone hath dominion over our Heart.

My Mother being still imployed, I went into my Closet to perform what my Father had commanded, and to recommend my self to God, which after I had finished, I found my self more firm, resolved, and more cheerful than I was before, expecting till God should give me a favourable

portunity to put my Design in Execution: on the other hand my Mother was not idle, being earnestly bent on my Brothers Conversion. My Brother who had prudence and subtilty enough for the management of such an Affair, did not absolutely reject his Proposition, nor did he approve of it, but offered her to entertain some hopes, that he might in time or other be wrought upon. How often have we laugh'd about this Intricate adventure, in that my Mother hoping to change her Son, made use of her Daughter to this end; and my Father made use of his Son to convert his Daughter, which at last succeeded, whereas all my Mothers designs turned into smock!

We had need to be very careful to hide all these things from my Mother, who was a Woman of that temper, that had she had the least notice of what I did, she would have caused me to have been carried away by force, and kept in a Convent all my life. There happened at that time two things, which helped much to deceive my Mother; one was, that a Catholick Gentleman endeavoured to get me in marriage. Although my Mother had resolved in her own Mind to bestow me on him, yet she would conclude on nothing till she had made my Father acquainted with it, with whom she always lived in great Love and Peace. My Father would not in his business act as Master; seeing (said he) my daughter hath been educated in your Religion, I commit the management of her wholly to you, you may do with her what you please. Yet Madam, when you are pleased to Consult me about this marriage, I shall freely declare my Judgment. The Young Man of whom you speak is indeed of a good family, yet this Family is much in Debt: And I am informed, That this Young Man is too great a hauchee for a Virgin of that worth as our Daughter is, who deserveth a better Lot. Yet Madam,

you are wholly Mistress of her; she is intirely at your disposal, and I know that you'll do nothing that is a disparagement to your Prudence, seeing that I freely consent to whatever you shall judge requisite. Indeed said my Mother, since you deal so freely with me in this matter, I assure you that you shall be Master of her destiny, and provided she marry a Catholick my Will shall be wholly resigned to yours. I had in mind, answered my Father, to propose to you a Catholick Gentleman, whose Manners, Wisdom and sweetness of Disposition extreamly please me 'tis Madam the Son of your Cousin German, Madam de ——— This was what my Mother most desired for she tenderly loved this Gentleman her Cousin who indeed had all the Qualities that command Esteem. I thank you, replied my Mother, that you are pleased to prefer my Relations before others but since I see you have so good an opinion of him I desire that they may be Married as soon as possible. I desire it as well as you, answered my Father but we must endeavour that he first get some Office in the Army; and to this end we must declare that we will not give her to a simple Volunteer; and his Friends, whose Interest is very great, will not fail getting him some Employment. My Mother liked this Advice extreamly well, and resolved to confer in my Father, more than ever she had hitherto done.

The other thing was, that my Father seemed to make my Mother his Confident, in some things relating to my Brother. It much troubles me, said he, that *Ferdinand* thus loseth his time here and were it not for the respect which I see you have for him, I had sent him before now back to the Army, or into *Germany* or *England*. At another time my Mother would have returned a very sharp Answer to this Discourse, but my Father had shewed so much complaisance for her, that she

durst not contradict him to his face. Sir, said she, I had not seen my Son these ten years, and would you take him from me again, when I have scarce enjoyed his company two Months? No Madam, replied my Father, I will not take him from you, but I am afraid hee'l go away himself, for I see that this un-
 tive idle life which he leads in this Country, doth not at all suit with his humour: 'Tis natural with him to be in action, and the contrary must needs be tedious; he can't always Play, or Walk, or Hunt, or Dis-
 course, these things serve to refresh the Mind, but cannot satisfy it. Let me speak with him, said my Mother, it may be I may induce him to change his mind; where is he? I'll talk with him by and by. I think, replied my Father, he is in the Garden. Immediately my Mother called me to walk with her my Brother.

We found my Brother sitting near a Fountain, in a Profound Meditation, for he was considering the course he ought to take to make me abjure the Errors of the Church of *Rome*. We surprized him in this Posture, and my Mother raised him from his deep study, by giving him a gentle blow on the shoulder with her hand: What are you thinking of, *Ferdinand*, said she, that you are in such a study. I declare my Mind to you, (Mother said he,) though I dare not do it to my Father. I would not return to the Army, what would you have me do here to pick Straws? Lay aside these thoughts, said my Mother, why would you return thither to have your Brains knockt out, and make me the most miserable of all Mothers? What think you should I do, should I lose my only Son, on whom my best hopes are placed? 'Twere indeed something if you had any grounds to expect Preferment; but things are at that pass at present, that there can be nothing hoped for in favour of those of your Religion; for should you perform the bravest Acti-

ons, and do the King all imaginable Service, 'twould all be lookt on as nothing whilst you are an *Hagen*. My Brother replyed only with a deep sigh, which made my Mother believe she saw what was in the bottom of his heart, but she was deceived. You sigh *Ferdinand*, said she, and say nothing, but I tell you once again, that as long as you are an *Hagen* you will never get any Advancement: But I'll discourse with you more to-morrow Morning, fail not to come to me to my Chamber; go for the present and think on what I have said to you.

When he had left us, my Mother said to me Your Brother dislikes several things in the Religion of *Cathin*, and approves of many things in ours; moreover he is somewhat ambitious, let us go to my Daughter, and strike whilst the Iron is hot, we shall certainly make some impression on him one way or other. 'Twill be a difficult work, (answered he) he is more fixed than you imagine. No matter (replyed my Mother) the merit of it will be very great before God, and the honour before men; you do your part, and I'll do mine; we daily see Conversions wrought that seemed far more difficult than his; yea, were at first accounted impossible. If your Brother will be guided by Reason, rather than by the Counsels of your Father, I'll fetch Learned Men upon him, as must needs convert him: And if he hath any Ambition, I'll get him to discourse with such, as have at present all the power in their own hands, who will not fail of making him Fortune, whereof they'll give him all the assistance he can desire. Only let it be your endeavour to make him capable of good Advice, and above all to prevent his giving my Father an Account of what he passeth.

In the mean time my Brother, as soon as he had left us went into my Fathers Apartment, and related all that my Mother had said to him; my Father

To give him an account of that that passed between
me and my Mother, to prevent her discovering
their Designs, adding, That he saw well enough
that this Good Woman intended, but that by the
Grace of God all her Designs should come to no-
thing, and his have their desired success. Some
short time after as I returned from the Garden with
my Mother, seeing her busie in giving Orders about
the Concerns of the Family, I ran immediately to
my Fathers Lodgings, where I found my Brother.
Soon as my Father saw me, So, said he to me,
you act in concert with your Mother, for the Conver-
sion or rather perversion of your Brother: Two Wo-
men, answered I, are too weak to encounter one
man; but my Mother resolves to send some Doctors
against my Brother, against whom he shall never be able
to defend himself, and hereupon I related all that
my Mother had discovered of her Design. You have
said me very well, said my Father, to inform us of this;
now, added he, I would have you to return,
lest your Mother should perceive you have
spoken with me. Thus my Father and Mother
employed their utmost artifice to deceive each
other; but in the end my Mother found her self
mistaken in her reckoning. My Brother told me
that my Father seemed somewhat troubled
with the Methods which my Mother resolved to follow: I
perceive (said he to my Brother,) that you will be
exposed to great temptations. I am not so much
sensible of the arguments of the Learned, as I am of
those of such as are in Power, when they shall re-
present to you the Offices, Prosperity and Pleasure
which you shall enjoy, if you embrace the *Romish*
Religion. You are young, and the fumes of Ambi-
tion more easily seize on the minds of such as are
young, than of theirs that are farther advanced in
age: Be not confident of your own strength, but
trust only in God. I know, said my Brother, that

if I trust in my own strength, I am the weakest of all men, but if I place my confidence in the Lord, I am stronger than the whole World. After this my Father gave him leave to retire. Nothing more considerable happened this day.

But the next Morning my Brother went to my Mothers Appartment, and found her in her Closet: she no sooner understood that he was come, but she commanded him to come in and sit down by her, which he at first modestly refusing to do, *Ferdinand*, said she, I now lay aside my Character of a Mother, to speak to you as a Friend; and therefore without any more ado sit down by me, which my Brother doing without returning any Answer; she shedding some tears, spake thus to him in a tone that argued a great deal of tenderness.

I can never, said she, look upon you without having my Heart agitated with contrary Passions, when I consider that I have in you a Son, both Wise, Honest, and Valiant; I cannot but joyce and account my self the happiest of all Women, this being a favour which God doth not vouchsafe to all Mothers: but when I consider on the other hand, That the Son whom I love, who is so proper a Person, and so much esteemed by all, and who hath such Noble Inclinations; hath been brought up in a false and Heretical Religion, and persists in it, it extorts from me the bitterest tears, and it grieves me that I ever brought you into the World. O *Ferdinand*, *Ferdinand*, did you know all that passed in my Heart on this account, and the Compassion that I have for you, you would have more Complaisance for me than now you have. More she could not speak, her sighs stopping her Discourse.

Mother, replied my Brother, (who was touched to see her so much concerned) there's not a tear you shed but is worse than a Dagger to my Heart: why do you thus give way to your Sorrow. I know

Mother, that 'tis a maternal Compassion which you have for me; but it may be 'tis a blind Compassion, that flows only from your Prejudices: I wish you knew how far the respect your Son hath for you will carry him, and therefore I declare, That if any can convince me that I am in a false Religion, I am ready to embrace the Religion which shall be proved to be better, for I will not be led by Obstinacy, but by Reason: To this end I now lay aside all my Prejudices which I may have taken up in favour of my Religion, and against yours; and am ready to embrace freely your Religion if I find it better, or to persist in my own, if it appears to be the true Religion. My Mother was mightily well pleased at this Declaration, and said, I take you to your word, remember to keep it: Yes Mother, (said he) I shall always remember this, That if any can convince me that I am in an Errour, I must not rest in it: That he, replied my Mother, that if I bring you a Man that shall remove all your Doubts and Scruples, you will come over to us. Yes Mother (answered he) with all my Heart; for I should be very unhappy, if knowing I were in an evil way I would not be persuaded to leave it: If you will (added my Mother) I'll bring you acquainted with such as can advance you, and bestow honourable Offices on you, if you will embrace our Religion: Every thing hath its proper season, (answered my Brother smiling) I must not be exposed to so many assaults at once. Whereupon my Brother rose up, and paying his respects to my Mother, left her abundantly satisfied with this Conversation, for she believed she had gotten a kind of Conquest over him; and flattered herself with hopes, that all that he said, was only that he might turn his Coat with a better Grace, as those places who expect the Canon before they Capitulate.

Nothing now remained to be done, but the assigning the day for the Dispute; for the person whom my Mother had chosen to oppose my Brother, was her Confessor, the Father *Matthew*, a Jesuit, one that was Learned enough, but yet better stored with Malice than Learning. (I my self have felt some effects of his Malice, which is the reason why I hate the whole Order, and dealt so roughly yesterday with those two disguised Brothers). At length the day was appointed; which was to be the Morrow after my Father should go to *Dijon* to follow a Suit he had depending before the Parliament of that Place; for my Mother took special care to conceal all her Contrivances from my Father, who for his part, was as careful to pretend that he knew nothing of them: As for my Brother and I, we disguised our intentions well enough. At length, the Evening before my Father was to take his Journey, as we were about to sit down to Supper, my Father said to my Brother, As soon as you have supped, put up such things as will be necessary in your Journey, for you shall ride with me: My Mother hearing this, was very much alarmed; How *Sister* (said she) do you intend that *Ferdinand* shall go with you? will you leave us all alone? 'Tis time, Madam, said my Father, that he be acquainted with the Affairs of our Family, you know of what Consequence the Suit is that I go about, I must have some body to help me. My Mother was struck dumb with these words, and knew not what answer to make. Methinks Madam (said my Father) you are more concerned at *Ferdinand's* absence than at mine. I would answered she, comfort my self with the Son, during his Fathers Absence; but since you are resolved to carry him with you, you may do what you think fit. Well Madam (replied he) I'll leave him with you, since you so earnestly desire it; but one thing I charge you, that you suffer him not to go from our house.

will my return, for I will not have him depart 'till I have discoursed more largely with him. After this we sat down at Table, having a great mind to laugh at the Trouble which my Father's Discourse had caused my Mother.

Supper being ended, my Mother withdrew into her Chamber to write to *Dijon*, where some of her Relations were Members of the Parliament, to whom she recommended her Husbands Business; in the mean time my Father caused my Brother and me to walk up into his: When we were come before him, he stood some time without speaking one word; at length, My Children, (said he) I am not ignorant of what is designed to be done in my House during my absence; I know, *Ferdinand*, that your Perseverance will be tried; you are walking in a Path in which many Persons have fall'n, and the falls of most have proved deadly; they will promise you Mountains and Miracles, but know that Temporal advantages as well as Eternal Riches are in God's disposal. Above all, I advise you to humble your self before him, begging him to instruct, assist and maintain you, by the invincible force of his Holy Spirit.

My Brother answered with a modest boldness, Father, said he, God hath vouchsafed me to enjoy the light by your means, and I believe he'll give me the Grace to imitate you in your Perseverance; and give me leave to say, that though you should be to me an example of Weakness as you are now of Constancy, I would no longer follow your Example, that I might follow those of my Ancestors. Yes, my Son, replied my Father) if God so far forsake me, I freely permit you, not only not to follow me, but also to hate me; but the Spirit of God assures me, that this shall neither be mine nor your Case, and in this Hope I beg the Lord to bless you. Immediately my Father went into his Closet, and brought out a Sword of *Damascus* Metall, whose Handle was

enriched with Stones, but its greatest Preciousness lay in the Excellency of the Steel whereof it was made. After my Blessing, said he, this is the richest Present that I can make you, 'tis my Sword, and it hath been the Sword of your Grandfather, and great Grandfather, with which they have gloriously served the true Religion and the King, and have bathed it in the Blood of the Enemies of the Faith and of the State; and I also have made some use of it with good success in my time. Hereupon my Brother fell on his Knees, and my Father drawing the Sword out of its Scabbard, said to him, I now give you this Sword on the same Conditions on which I received it, *viz.* That you never use it but in the Service of God and the King, your Master and lawful Sovereign: Follow not the Course of those Temporizers and base Politicians, who abandon our poor Churches; maintain them to the utmost of your power, and if they perish, perish with them: But the Lord of Hosts grant that it may prosper in your hands, and that it may be as honourably delivered into the Hands of your Children, as it hath been into mine, and as I have delivered it into yours. Hereupon he struck him a soft blow with the flat side of the Sword on the Arm, and putting it up into the Scabbard, delivered it to him, and obliged him to arise. My Brother after having received it, drew it once again, and kissing the middle of the Blade, laid it on the ground, and falling again on his Knees, said to my Father, After the two Presents which you, Sir, have made me, you have no reason to be surprized if I want words wherewith to thank you: suffer me therefore to embrace your Knees, but my Father raising him from the ground, embraced him, and afterwards gave him some Advice relating to his Behaviour.

I was present when all these things passed, and was much affected with them. My Father fixing

his Eyes on me, said to me, Be not jealous of the Present I have made your Brother. I love my Brother too well (said I) to envy him the Favour you are pleased to show him. I'll give you also my Blessing and a Present, replied my Father, which I esteem no less than that I have bestowed on your Brother; and immediately gave me a very curious Picture, drawn in small, representing a Woman who in her time was an admirable Beauty, the Box also in which 'twas kept was set with Diamonds. This (continued he) was the Picture of my Mother, who was in her Life an Example of Virtue and Piety, and I hope you will imitate a Grandmother of such great Merit: I must tell you this of her, that she was Educated in the Romish Religion as you have been, by an Aunt that brought her up, yet God having given her a penetrating Spirit, she easily distinguish'd the Truth from Lyes. I hope Daughter (added he) that you will imitate her more ways than one, and that what I give you is well bestowed. I intended to have fallen on my Knees to have received this Gift with the greatest Respect, as my Brother had done, but my Father perceiving my Design, would not suffer it, but embraced me most tenderly, gave me his Blessing and some serious Advice.

Immediately after this Mystery was finished, my Mother entred the Chamber, and pleasantly seemed to blame my Father with having fallen into the same fault for which he had accused her, in not being able to part with his Children. My Father made us thò he had not heard her, and said to her, Will you Madam, that I take my leave of you this Night or to Morrow Morning: To Morrow Morning, said my Mother, for we'll Break-fast with you before you go: Be it so, answered my Father. Thus he left his House, to give my Mother the opportunity of doing what he very well knew, though he seemed to be ignorant of it.

My Father was not a Mile off, when my Mother sent for her Confessor, who whilst my Mother, my Brother, and my self, were in the Garden, came to us. Brother, said I, look well to your self, I doubt you will hardly be able to hold out against an old Man, who hath spent his Days in Disputations and Books. Why should I not be able to do it? (replied my Brother;) *David* who was but a Youth, and had nothing but a Sling and Stones, smote down *Goliath*, who was a Gyant compleatly armed. This one Example is not enough to make a Rule, said I, 'tis a rare thing for the weak to overcome the strong, but 'tis very ordinary for the strong to vanquish the weak.

My Brother would have answered me, but the Jesuite prevented him, by coming to salute him; there were abundance of Civilities passed between them, and the Father who was well skill'd in Flattery, spoke the most obliging things in the World to my Brother, who returned a modest Answer: But when his turn came, he fell upon the Praises of the Father in so curious a manner, that the Jesuite judged from that time, that his Conversion would cost him more Pains than he at first imagined. My Mother seeing that the Place in which we were, was not proper for our Discourse, caused us to enter a little Summer-house, in which were Seats, and a Table of Slate: She placed her self on the one side with the Jesuite and my Brother, and I on the other. This was the Order of our sitting in this famous Conference.

My Mother, as soon as we were settled in our Places, addressed her self to the Jesuite; Father, said she to him, here's my Son, whom I bring to you, as a sick Man to the Physician, for the recovery of his Health. I believe (said my Brother) I am not sick in mind, and as for my Body, I am, as you see, by the Grace of God very well. There

is no Distemper, said the Jesuite, more dangerous or contagious than Heresie, which intirely infects the best Spirits, and hurries them into Damnation. I understand your meaning, said my Brother; you would prove that I am fallen into this horrible sickness of the Soul, viz. Heresie, and would have me believe that you are able to deliver me from it, by bringing me over to your Party. As for the former, I can't see how you dare call me Heretick; Do I believe any thing that is not conformable to the Holy Scripture, or that is Condemned by it? Neither I nor any other of the Reformed could ever be Convicted of this.

You must not think (said the Father) that Hereticks are only such whose Sentiments are Condemned by the Scripture, but also such as forsake the Faith of the Church; for the Church is the Sovereign Judge of Hereticks, and the Scripture is a dead thing which Hereticks wrest, giving it what sense best agrees with their own Fancy, and out of which they sometimes take Pillars to support their most pernicious Opinions. But as for the Church, it is living, it makes Orders and explains them herself, and whoever departs from the Foundations which she hath laid, is an Heretick, and out of the way of Salvation.

I see Father, said my Brother, that you are of the opinion of all Roman Catholick Doctors, and that the Holy Scripture not being favourable to you, you will not accept of it as a Judge, but will ravish its Authority from it, to give it to your Traditions, which after all are nothing else but Mens Inventions.

Hereupon the Jesuite made a long Discourse of Traditions, and the unwritten Word; he endeavoured to prove that the Scripture was not perfect, and to this end quoted the Scripture against it self; *It wrought many Miracles which are not written in this Book*; and again, *There are many things which Jesus did,*

did, which had they been all Written, I suppose the World it self could not contain the Books that should be written: Hence he passed to the Citation of the Ancient Doctors of the Church, as *Tertullian, Cyprian, Hierom,* and divers others: He proceeded so far as to say, that the Church was above the Scripture, whose Books are only Authentick, said he, because she hath declared them so; from whence he came to draw this Conclusion from the Principle he had laid down, That if the Church had Power to Authorize a Doctrine, to distinguish it from what is Apocryphal or Profane, and to give it all its Force and Vertue, much more hath she a right to interpret it, and therefore there needs no other Interpretation of the Scripture than what is found in the Church. The Father urged so many Arguments to prove what he said, that I cannot remember them, but as for my Brothers Answer, which I heard with a great deal of Pleasure, and which he afterwards gave me in Manuscript, so that I often read it, I have it now almost by heart.

Father, said he to the Jesuite, you have spoke as much as you please, nor have I at all interrupted you in your Discourse; I now beg the same Liberty I protest (said he) against all the things that you have said, and maintain that those Holy Books, which the Word of God is written, are the foundations of Salvation; and the Church ought to draw all its Instructions out of this Fountain, as having in themselves and of themselves sufficient Authority to decide all Differences and Controversies. I shall say more, that the Scripture carries with it its sole and true Interpretation, which 'tis not lawful to seek any where else: This, Father, I intend to prove by Authority, History and Reason, after which you may say draw what Conclusion you please.

God himself speaks thus in *Deuteronomy*: *You shall add nothing to the Word that I have Commanded*

either shall you take away any thing from it : All that I
 have Comanded you, you shall observe to do it ; you shall
 neither add nor take away any thing. Certainly these
 are terrible Words, and hath not your Church a-
 gainst them ? the Doctors of the Church of Rome
 have just Cause to hang their Heads and to be cover-
 ed with shame and confusion, when they see that
 their Predecessors had added not only one *Iota*, nor
 single Article, but a Third Table to the Law of
 God, and have composed a fifth Gospel, and for one
 single Passage have Canonized such Books as are
 apocryphal, and contrary to the Holy Spirit ; but let
 us hear how this Divine Spirit expresseth it self in St.
 John ; *He whom God sent, declared the Words of God,*
and God gave him not his Spirit by Measure. And Je-
 sus Christ saith in the same Place, *I receive not Wit-*
ness from Men ; which Passage as a Cannon-shot over-
 turns at once all that can be said in favour of Tra-
 ditions : See also what our Lord saith after *Isaiah* the
 prophet ; *This People draweth nigh unto me with their*
mouth, and honours me with their lips, but their heart is
far from me : In vain do they worship me, teaching for
doctrines the Traditions of Men ; which shows, that 'tis
 not only now that Men endeavour to bring Traditi-
 ons into the Church, but they have always been re-
 futed. I remember that I have read an excellent
 Word in the *Proverbs* on this Subject ; *All the Word*
of God is pure, 'tis a Buckler to all that hope in it ;
and not to this Word, lest the Lord reprove thee, and
you be found a Liar. And what will you (Gentle-
 men) who are Advocates for Tradition, say to that
 Anathema of St. Paul, who Writing to the *Galatians*,
 saith, *If we or any other Preach any other Gospel than*
that we have preached, let him be Anathema ? Must
 we say here that the Doctors of the Church have
 greater power than St. Paul had, for they Preach
 another Gospel than this great Apostle of the Nati-
 on did ? 'Tis in vain to pretend that St. Paul Ana-
 thema-

thematizeth such as preach a contrary Gospel, for he only saith, *Another Gospel*; that is to say, a different Gospel, as those do who relate Miracles, and ascribe them to Jesus Christ, although we find no mention at all of them in the Gospels. In fine, St. Peter whom you qualifie with the Title of Prince of the Apostles, and to whom you pretend the Lord gave a supream Authority, saith, that *The Prophet came not of old time by the Will of Man, but holy men of God spake as they were moved by the Holy Ghost*. This Father, is expresse, this is clear and plain, and the great Apostle was perswaded that what was pronounced by the Holy Spirit, could not be Authorized by men, as some pretend to give Authority to the Scriptures, by their Glosses and Approbations.

'Tis notoriously evident, that the Apostle never believed, that 'twas lawful for men, how many, how Learned and Wise soever they were, to add to the Scripture; and certainly, if the Doctors have the Priviledge, the Apostles who were the Basis and Pillars of the Church, had a far better pretence for it; yet they never claimed it, but look't on such an Attempt as both impious and sacrilegious. How guilty then are such, who coming after the Apostles, and having neither the Dignity nor the Measure of the Spirit which the Apostles had, have made bold to carry their follies into the Sanctuary and joyn humane Imaginations to the Holy Word of God! There's no Man in the World who is able to keep Servants, that will suffer them to add to, or take from his Commands as they please; and yet many things you would have us believe that God did not well mind all that he ought to have said for our Salvation; and that in his Law he forgot some Articles which he afterwards left to Mens good Intention. Is this, Father, to be suffered? The Holy Spirit saith, that *All the Wisdom of Man is but folly* before God.

ed; that God hath confounded it: And yet God it
ems suffers this humane Wisdom to interpret and
ld Traditions to his Word, and to judge sove-
ignly of it.

There are no Doctors in the World, how Learned
ever they are, that can show a reason for all the
erfumes, Sacrifices, and Purifications, which are at
rge expressed in the Ceremonial Law, and yet
ese are but the smallest matters: How then can
e who are utterly in the dark about the least things
hich God hath commanded, presume to dispose
hose that are the greatest? For the Roman Church
ublished these Traditions only to enlarge her Pow-
, and to establish what she pleased; for having
otten this Point, she built an Infinity of things upon
: for she disposeth of the Habitations of souls af-
r Death, puts a price upon their Punishments,
ts Salvation to sale, and offers Paradise to him
at bids most for it; and all this, because for-
oth it pleaseth us, and we have thus invented
; we must have the Holy Scriptures, spite of them,
onfirm and ratifie.

The Disproportion between the sublimity and ex-
ellency of the Holy Scriptures, and the weakness
our understandings, is so great, that we can find
othing in the World to parallel it: *Canst thou by
arching find out God? canst thou find out the Almighty
perfection? It is higher than Heaven, what canst
ou know? it is deeper than Hell, what canst thou do?*
his is spoken in the Book of *Job*, concerning Di-
ine Providence; I may say the same thing of the
Word of God, which we ought not to pretend to
ueritate, much less to judge of it.

I have often been astonished at that Impu-
ence and Blasphemy, which our Enemies are guilty
of, in saying that the Word of God is not perfect.
will only produce two Examples to show its per-
fection, the one taken from the Law of Rigour, the
other

other from the Law of Grace. The first are the Ten Commandments contained in two Tables; the second is the Lords Prayer, contained in six Articles. What Man amongst all the Church of Man durst pretend to authorize this? For we plainly see that God alone could be the Author of such a work, and that were all the Legislators of the World together, they could never have composed a Law, consisting only of Ten words, and comprehending all the sins of the World. And all the Doctors of the Universe together could never have composed a Prayer, in which in six Articles are contained all the desires that can enter into a reasonable Soul; and we never heard that the greater received his Authority from the less?

I know you'll plead that the Church is inspired by the Spirit of God, and therefore may judge what Books are Canonical, and what are not: But Fathers teach that which you call the Church is not always animated with the Divine Spirit; and though it were yet this would not prove her Power of judging the Holy Scriptures soveraignly, so as that there should be no Appeal from her Judgment; the Spirit was not given her for this end, but that she may with reverence submit her self to them. The Spirit is given her properly to prevent private persons from judging whether a book be Authentick or no, in this case we must submit to the Judgment of the Church, who distinguisheth the Books that were dictated by the Spirit of God from those which men would add to them, which are called Apocryphal, and which she rejects. This is all the Authority which the Church can have; nor must we ascribe to her a power of adding to the Scriptures, but only of teaching the People which are Canonical and which are not: And this Authority is much the same with that of our Parliaments, who receive the Letters-Parents of his Majesty, and know his signi-

and Seals; they publish them abroad to be really the Kings Letters, and they declare their contents to the People. But they do not compose them, they do not sign or seal them, they dare not add anything to them, whether contrary or different: But some men do that with respect to God, which no Council durst do to its Prince.

Tell me, Father, cannot Goldsmiths distinguish Gold from Copper? yet they cannot make Gold to Gold, for 'tis so already of its own Nature, without their assistance. They may indeed mix Silver Lead with Gold, but they can never make this Silver to become true Gold, because mixed with it. Thus the Church may indeed know what is the true Gold, the real Word of God, and what is not; but she cannot make a new Word of God: Men may compose Writings, and have Impudence enough to add them to the Word of God; yet it doth not follow that by so doing they give them the Character of the Word of God.

They preach amongst you, Father, with a great deal of earnestness, that the Church gives Authority to the Scriptures, and consequently that she must be above them, so as to have Power to add her traditions to the sacred Writings: But when all's said, the Church hath only Authority to declare to the People, that what is called the Holy Scripture is indeed the Word of God: for as Gold would not cease to be Gold, though there should be none to say this is Gold, so the Holy Scripture would not cease to be the Word of God, and Authentick, tho' there were no Church to tell men, that *this Word which you read is the Word of God*. Moreover I say, that the Canon of the Holy Scripture being owned and declared in the first Councils, we ought without any hesitation or difficulty to receive their determinations; nor are we to question in the Church the Authority of the Holy Scripture, but to submit
our

our selves to its Decrees, which are Truth and Righteousness its self.

Indeed Father, if the Church hath Power to judge sovereignly of the Doctrine contained in the Holy Scriptures, it must be supposed that in the Church there are, and always will be men that are full of the Holy Ghost as those that wrote these sacred Books, which is utterly false; for the weakness, blindness, ignorance and malice of those that oppose the Holy Scripture, shows that they have not the least spark of that Divine Spirit: So that it belongs not to men to judge of the Doctrine, or to interpret what is contained in those Holy Books. If you say, that such as have received the Holy Spirit may do it: I answer, that all those that have received the Holy Spirit in these latter times, show it by submitting themselves humbly to the Word of God.

But Father, I have other Arguments of greater force than those already urged; what likelihood is there that men who know themselves too weak to be saved, should yet have Power to give Authority to those Books in which are contained the means of their Salvation? hath God who is jealous of his own Glory given Men his Word to be abandoned to their Discretion, to be controuled and contested, and to have what they please added to it? Is it possible, or is it lawful, that such as are ignorant should judge of Knowledge? Is it proper for those that are born blind to discourse of the principles of Light? would not every Body laugh at them should they attempt it? Much more ridiculous is it for such as are blind and ignorant, to pretend to judge of the Heavenly light, and of the sublimest of all sciences.

Is it not certain Father, that under the Old Testament, God spake once to his People, but 'twas only to give them his Law; so that this Law being once given, 'twas not left to the People to add new Points to it, but they were obliged to yield obedience to it.

'Tis true, the Levites preached this Law to the People, but how did they do it? they consulted the Law it self to explain it, without seeking Interpretations in their own Brains, as they do amongst you. And although this unbelieving Nation was often assured of the truth of Gods Promises, and God had to this End sent them many great Prophets, which were his Embassadors to bring them word of the coming of the *Messiah*, yet there was never one that said to the People, *Do this or that more than the Law requires: because in it self it is no sufficient Remedy:* But this was what they said; *Keep the Law and the Ordinances which the God of your Fathers gave to Moses his Servant.* These great Men were all extraordinarily inspired, yet they never undertook to contest the Law of God, nor to forge any new Commandments; but they pressed Obedience to the Law only. I say this to answer those that say, that the same Spirit which spake by the mouths of those that spake, and guided the hands of those that wrote, doth now also animate the Doctors of the Catholick Church, enabling them to pass a right Judgment on the Doctrine of the Faith contained in the Holy Scripture; or methinks they owe the same respect to the Word of God which the Prophets showed it, who never durst touch a thing so sacred, nor ever presumed to add any thing new to it.

I may say the same thing of the Gospel; God having spoken by his Embassadors, and by them revealed his Will to the People, hath withdrawn his Spirit of Revelation as well as the Power of working Miracles, and hath left us only the Spirit of Obedience: For God knew the wicked Disposition of Man too well, to leave him the liberty of diminishing, adding, or changing what he pleased. 'Tis certain, that though there are many Heresies in the World, there would be infinitely more if men had liberty to give Authority to the Scripture, seeing they

they now have falsified it, corrupted it, and made such Glosses on it as are contradictory to the Text.

'Tis true Father, the old Church of the *Jews* had a Tradition; *Eleazar*, *Phineas*, and all those who had been Eye-witnesses of the wonders which God had wrought by the hand of *Moses*, informed the Children of them; and these things were handed down from Father to Son, in those Families that kept the true Worship of God: But this Tradition had nothing new in it, nothing more than was contained in the Law and the written Word of God: were the Traditions of the Church of *Rome* of the same Nature with respect to the Gospel, they would not have been so much disliked as now they are; yet as men cannot long handle any thing without fouling it, the *Jews* abused this Tradition of their Fathers, and added to it their own Inventions: So that 'twas extremely corrupted in the time of our Lord *Jesus Christ*, for which we find that he often blames them in the Gospel.

The Catholick Doctors do in my mind exactly imitate the Ancient Rabbins, Scribes, Pharisees, and Jewish Doctors; and as they boasted that they served God, not merely according to what God had ordained in his Law, which they judged too light a matter, and too easie a means to be saved, and had attained that pitch of Presumption, that they thought it the greatest perfection to obey God according to their Traditions; so according to the Doctors of the Church of *Rome*, 'tis a small matter to embrace the Gospel, in which many material things were omitted which they have added, and thereby rendred that work compleat, which *St. Paul*, *St. Peter*, and all the other Apostles, yet *Christ* himself left imperfect. What Impious absurdity is it, to cry down the Holy Scripture, and proclaim it imperfect, only to give the greater reputation to Traditions!

My Brother intended not to have ended so soon, though the Father would often have interrupted him: But my Mother, who could no longer dissemble her displeasure against my Brother, discovered by crying out, Must you have all the Discourse? Must no Body speak but you? No Madam, (said Father *Mathew*) let him say what he pleaseth, we will answer him afterwards: For my part I seemed to sleep during all this Conference, which lasted from noon till near four of the Clock, in which my Mother was very well pleased, fearing least I should have been taken with my Brother's Discourse; and to speak ingenuously, I never in all my life heard any thing that pleased me better, which (methought) was too learned for my Brother; but I do not much wonder at it, when I consider his love to Learning, the excellency and vivacity of his Parts, and the care my Father took to get them improved. Thus, I die, if I seem more learned than Virgins usually are, ascribe it to the Happiness of my Memory, and not to the strength of my Judgment.

The Father believing thereby the better to accomplish his design on my Brother, told my Mother, that he would soon discourse with him in private: As much as you please, said my Brother, and thereupon they both arose, and spent two large hours in their Conference. In the mean time my Mother remaining in the Summer-house with me, said to me, Is't possible *Justine* (said she) that you should hear nothing of the Conference? A little, Madam, answered I) of the Beginning, but I desire no more to be present at it, because 'tis none of my Business. You have no reason (answered she) to speak ill of it for methinks you have slept well enough at it. I know not what to think of your Brother, (added she) his Discourse doth not accord well with the hopes he had given me; besides, your Father hath, in my mind, made him study so hard, as though he intended

tended him for a Minister. Mother, answered smiling, my Brother is too good a Souldier to be Minister, but Learning doth no injury to any Women, whose brains it hurts.

I endeavoured by Discourses of this Nature allay my Mothers displeasure against my Brother, for reason of his freedom of speech, but the return the Jesuit spoiled all, who drew my Mother aside and discoursed with her for near half an hour. In the mean time my Brother gave me an account of the private Discourse he had had with the Jesuit, which he concluded, saying, We shall have a fine ramble by and by. Nor indeed was he mistaken, for my Mother having conducted the Jesuit to the Gate of our house, returned immediately to us, with a Countenance that betpake Fury. Her face was successively red and pale. I trembled to see her in this posture, but her words much increased my displeasure. Let us go into the house, *Justine* (said she) and I forbid you ever more to discourse with your Brother; and I forbid you, *Ferdinand*, ever to come into my Presence as long as I live; you have unpardonably deceived me, and this is the least punishment that your treachery against me deserveth.

Though these were very bloody reproaches, yet my Brother seem'd not much surprized at them, but without answering a word, respectfully retired. The same Evening he lodged at a Farm, which belonged to my Father, about a League from us, and spent most of the next day in Hunting, not returning to our Castle till the Evening, to play a Strategic game which had good Success.

My Mother when the first brush of her Anger was over, began to be troubled for her Emportment, for the Affection she had for her Son was so strong that it soon got the Victory over all other Passions. Do you know, said she, what your Brother doth when he went hence on Horse-back, with a Servant and

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Lacquey, and they have taken the Dogs with them, I believe he intends to hunt in the Countrey. 'Tis very well, (said she) seeming to be much better pleased than indeed she was. We supped together without saying any thing one to another, only she continually sighed, and for my part, my head was continually working on variety of subjects.

I spent this Night in a great deal of Trouble. You may easily imagine that 'twas impossible for one of my Sex, who had entertained so great a Design, that was like to have such troublesome Consequences, not to be very much astonished, when I saw myself deprived of all that was my support. My Mother had her disquietudes as well as I; she would fain have had my Brother make application to her first, but she had forced him away, and 'twas not likely that he would expose himself to the danger of a new affront, and she judged it a condescension much beneath her to seek after him; she continued in Pain all the day. As for my Brother he returned to our castle in the Evening, with his Servant, and instead of coming into the Dining Room, went immediately to his own Chamber. My Mother sent me thither as she had done the day before, I found him in his chamber with his Servant, his Boxes and Males all open, his Linnen and Cloaths taken out, and he bathing himself as though he designed immediately for the Army, whilst his Servant assisted with a Lacquey, was packing up such things as he intended to take with him. Well, said he, as soon as he saw me, I was troubled to think how I should take my leave of you, but now you are here 'tis well enough. Now Brother, (said I hastily) what do you intend to do? you'll see that (replied he) by and by. Ah (said I) will you leave us? And immediately I went down to carry the News to my Mother, towards whom I never fail'd of respect in all my Life till now. Well Mother, (said I to her) you now see the Effect of

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your Passion, my Brothers going, what will you say to my Father when he shall require him at your hands, who charged you to keep him with you till his return? You have broken the Promise you made my Father, never to extort his Son to change his Religion, which when you could not prevail on him to do, you have cruelly driven him from your Presence. Ah my Father hath far more religiously kept his Promise, for he never spake to me of his Religion, or mine.

My Mother, whilst I uttered these reproaches, seemed rather dead than alive. I should have spoken more bitterly, but she was not in a Capacity of hearing them. Immediately some came to call me, telling me, that my Brother desired to speak with me. At my return I found his Servant that carried his Maile and Pistols, just about to mount his Horse. Friend, (said I) don't make so much haste, stop till I have spoken with your Master. Do what I bid you, cryed my Brother to his Servant in a seeming Passion: Hereupon I went up into his Chamber, and found him accoutred for his Journey, and that he only staid to speak with me. What do you mean Brother (said I) by this Emportment? are you resolved to leave us? he perswaded to change your Mind, I'll make your Peace with my Mother; you brag of more than you are able to perform (said my Brother) with a kind of impatience, I know my Mother too well to hope for so sudden a Change. You know Sister, that I gave her no provocation to speak what she hath said to me, or to treat me as she hath done: But Sister, you see 'tis late, I pray God bless you; (added he, embracing me) and not being able to speak a word more, he shook me off from him, who could not hold him, and immediately left the Chamber. My Mother who heard him, called him, *Ferdinand* said she, come hither to me. He presently obeyed her, and my Mother looking

him, In what Equipage is it that I see you (said she?)
Whither are you going? I am going so far (answered
he) that you'll have no reason to fear my coming
again into your presence, or that you'll ever more
have your Eyes offended with a sight that's odious
to you, though I have not deserved to be so. Dare
you then (said she) go away without your Fathers
consent. My Father (answered he) will easily par-
don me when he knows what moved me to it, and
will readily give his Consent that I leave these Parts;
as for yours, you have given it already, and that in
such a manner as pierceth my very Soul, for you
have driven me from your presence with reproaches.
I have therefore nothing more to do in this Castle,
which will henceforth be more dreadful than a Pri-
son, seeing I have lost the Affection of my Mother,
and it may be the love of my Sister. If you'll grant
me one Favour, give me leave to kiss your hand, 'tis
the last I shall ever ask of you.

No, said my Mother, pretending very unseasonably
that she was much more displeased than indeed she was.
Yet Mother (said he) do you refuse me so small a mat-
ter? Yet continued he. I beg God to take you always
under his Holy Protection, and to inspire you with
more tender sentiments for my Sister; but I dare
swear it will not be thus, and that she will live very
miserably with you: Yet Mother, Heaven will one
day require of you an account of your Children: Ha-
ving said this, he embraced me a second time, who
was not able to speak one word, and having made
profound reverence, he withdrew and went down
to the Court. 'Twas then that my Mother, who
sitting on a large Chair, abandoned her self to her
Grief, being able to say nothing but O my God,
what shall I do? You are (said I) one of the happi-
est Mothers that live, in having such a Son, and are
a little time like to become the most miserable
and wretched. You know Mother, that you have

not done well, why should you refuse him that small Favour of Kissing your Hand? At any other time I durst not have spoken so freely, but I was now reduced to that pass, that I did but little value my Mothers Anger. I did not stay for any Answer, but ran down into the Court, to use my last Endeavour to stop my Brother: My Mother arose hastily out of her Chair to the Window, where she saw my Brother on Horse-back, sitting his Stirrups, and crying out to the Servants, Shut the Gates, hinder him from going. My Brother, as though he had not heard my Mother, said with a menacing Voice, if any one dares to oppose my Passage, I'll trample him under my Horses Feet. By this time I was come into the Court, and laying hold on the Bridle, It shall be me then (said I) that you shall thus deal with, seeing I am resolv'd never to let go my hold. Ha Sister, my dear Sister, said he, shedding some Tears. Let these Tears suffice you; Judge you whether I can possibly remain in this Castle. In the meantime my Mother came down into the Court her self, her Face covered with Tears, forgetting all her Resentments; Are you not very unnatural, Ferdinand, for me, she, to leave me for a Word I spake to you in my Passion? God's my Witness (said he) that I leave you with the greatest regret in the World; but Mother, you have very unjustly driven me away only by speaking according to my Conscience.

'Twas on this delicate Point that this agreeable Narrative was Interrupted by the Master of the Ship who obliged us to go to Supper; for these sort of Men do not abound with Complaisance. We waited for the next Morning with a great deal of Impatience, but the Consideration we had for *Mademoiselle de Phale*, made us vanquish our Curiosity.

C H A P. III.

THE next Morning, as soon as *Mademoiselle de St. Phale.* and the rest of our Company were met together, she continued her History in this manner. I left off last Night at the Answer which my Brother returned my Mother. If you, continued he, would not have had me answer the Father *Mathew*, you should have told me so, and then I would have been silent; but you gave me liberty to speak freely, believing that he would easily stop my Mouth, but he smiled of this, and I made good my Ground against him, and this is all my Crime. 'Tis only for this that you reproach me with having deceived you, and betrayed you; 'tis for this, that you have forbidden me your Presence, and all Discourse with my Sister, though I were the greatest Criminal in the World. And indeed, Mother, 'tis for ever that I leave you, that I leave this Land, that I renounce all my Pretensions in *France*, of which I now take an eternal farewell. Grant me only the Favour of kissing your hand, which I cannot forbear to beg, though you have already refused it me. My Mother fell not now to the fault she had committed before, but held forth her hand, saying, My Son, you have overcome me; May not she who hath driven you away, call you back? Is it not possible for me to soften our hard Heart? Intend you to seek a Reparation of your Honour on her that bare you, or would you have her beg your Pardon on her Knees? She had hardly finished these words before my Brother sprang off his Horse, cast himself at my Mothers Feet, bedewed them with his Tears, and embraced them, without being able to say any thing; but my Mother soon raised him from the ground, and embraced

him. All those of the Family that were in the Court could not forbear Weeping any more than we that were immediately concern'd. We thought that the whole business had been at an end, and I who had all the while held the Horse by the Bridle, delivered it to a Servant, commanding him to return it to the Stable: Stop, cryed my Brother; Why so? said my Mother; what means this? I must, answered he either leave this House for ever, or the Father must chuse which of us two you will retain, and which you will banish.

You urge me too far, *Ferdinand*, said my Mother, altering both her Voice and Countenance: Insolent that you are, dare you propose that I drive away my Confessor? you abuse my tenderness and tears, but you shall not always abuse them: And I, said my Brother, should I not leave a Mother that put no difference between a pernicious Jesuite and an Obedient Son? Ah! I have staid too long in the House, said he, as he remounted his Horse. For my part, I despaired of any agreement, when I saw how my Mother dealt with him, and therefore I let go my hold in the Bridle. Go Brother, said I, your resentment is just, be gone from the Place where you are so unworthily treated, for my part I'll not be long behind you, I'll soon be in a Convent. No Sister, (said he) do you stay to be a Comfort to my Father; It may be my Mother becoming sensible of her fault, will not deal with the Daughter as she hath dealt with the Son. Farewell my Friends, said he to the Waiting-Gentlewomen, and Serving Men and Maids, and Lacqueys, who all fell on their Knees before the Horse, and made so lamentable cry, that I never heard any like it; for my Brother was very well beloved. Be gone, Children, (said he) I should be sorry to hurt you now, having never done you ought but good; my Horse may chance to injure some of you. Be gone, (said I in a Passion,

would you have my Brother stay to be daily affronted, whilst a damnable Jesuite is here absolute Master?

When I spake these Words, my Mother earnestly lookt upon me with Eyes that discovered that her Soul was divided between two contrary and violent Passions. She called me to her, and I, though I doubted not but that she would deal severely with me, yet went to her. *Justine*, (said she) I Pardon what you have said, but Counsel me, What shall I do? I do not hesitate between your Brother and the Confessor, as though I knew not which to chuse, but Daughter, I know no Confessor alive can better direct me in the way of Salvation than this Father can: On the other side the Voice of Conscience and Nature make me most cruel Reproaches for suffering my Son to depart for so slight a matter. I will not advise you Mother, (said I) but if you please I'll whisper my Brother what you say, it may be it may win upon him. Do (said she) what you think fit. My Brother came the second time off his Horse, and went to my Mother, and discoursed with her in private, none being admitted to hear it but my self.

You know Son (said she) how delicate I am in what regards Conscience, you would have me to banish immediately either my Confessor or you: I would fain keep you both: But, *Ferdinand*, you will have me declare my Resolution: The Voice of Nature pleads for you, and the Voice of Conscience for the Father. Advise me what to do, *Ferdinand*; I have asked your Sisters Advice, but she refuseth to give it me; speak to me as a disinterested Person, as though you were not concern'd, and speak rather as a Friend than as a Son. Mother, replied he, to conform my self to your Will, I shall tell you, that in the general 'tis better to hear and obey the Voice of Conscience than that of Nature; but as it

often happens that Conscience is guided by prejudice rather than Justice, so 'tis often more safe to hear the Voice of Nature than that of Conscience.

To come to the Father *Mathew*, you would retain him because he seems necessary for the Direction of your Conscience. Certainly the Condition of Men must be very miserable, when they believe that their Salvation depends on the Will of certain men, and on the Careless that they make them. There are some sick People over whose Spirits their Physicians have gotten such an absolute Empire, that they believe their Life or Death lies in their hands. We may justly term such Physicians as these the Tyrants of the Sick, as we may most Confessors the Tyrants of the Conscience. The Father *Mathew* is one of those, he hath got the ascendant of your mind, so that you receive his sayings as so many Oracles, and you are afraid of falling out with him, because you imagine him to be God's great Friend and Favourite.

But Mother, (continued he) if you will give me leave to speak, your Conscience ought not to be entangled for a man who himself hath no Conscience at all. For besides that he is a Jesuite, which very word contains a multitude of mischiefs: Was it not he that suggested part of what you said to me, and advised you to banish me your Presence? To sow Discord between a Mother and her Son is the true Work of the Devil; so that Mother, you will find, that your Conscience, if you will Consult it as you ought, will exhort you to rid your Hands of so dangerous a Person: And if you'll be advised by me, take for a Confessor one that is no Jesuite, for these Gentlemen are never satisfied till they have imposed an intollerable Yoke on Mens Consciences, which is all the good Fruit of your Auricular Confessions; because knowing all that a Person doth or thinks, 'tis
easier

ease for them to turn him to their Pleasure, and to impose on him what burdens they think fit.

Whether my Mother was really convinced by my Brothers Arguments, or only seemed to be so, is uncertain; yet she promised my Brother to turn off the Father *Mathew*, and at the same time sent to him to acquaint him with this Resolution. In the mean time we returned to the House, where as soon as my Brother had pluckt off his Boots, he came to us; my Mother who knew no bounds either of Hatred or Love, carell'd my Brother at such a rate as far exceeded his Expectations: And as for you, *Julia*, said she to me, I remember all that you have said, and methinks you ought rather to have taken Part with your Mother than with your Brother; but I pardon you for his sake.

During all the Supper my Brother entertain'd my Mother with Discourse concerning the Mischiefs wrought by Confessors in Families, Cities and Kingdoms. I must Confess said he, that the Confession of Sins and Infirmities in the Ears of a Priest was used in the Primitive Church, but 'twas abolished almost throughout all the East by *Nestarius*, Patriarch of *Constantinople*, because of a Deacon, who hearing the Confessions of a young Widdow, and knowing her Infirmities, took occasion thence to seduce her: Nor is there any reason to doubt, but a Woman who discovers all her sins and Passions to a Priest, is in a ready way to be seduced by him. On the other hand, Confessions serve to draw what the Priest will out of Families for the Building of Religious Houses, and the singing of Masses, and many other things of the like Nature, as also the Prying into the secrets of Kings, which the Confessors use for their own advantage. My Mother was well enough satisfyed of the Truth of what my Brother said: if you will Mother, added he, follow my Advice, though I am your Son, and of a contrary Religion, Never make

my *Jesuit* your Confessor more, but content your self with the Curar, as many others, who have tryed both, have at last done.

Here the Discourse of *Mademoiselle de St. Phals* was interrupted by the coming of several Gentlemen into the Room where the Conversation was held, she not being willing to give an Account of her Life before so many witnesses.

CHAP. IV.

ALL the Company whom *Mademoiselle de St. Phals* honoured with the History of her Life, being again met, she thus continued her Relation.

My Brothers Discourse had made such Impression on my Mother, that she was almost perswaded to make choice of another Confessor. And had he but pursued his design, he had certainly accomplished it; But Love, which at this time seized on his heart, made him neglect so advantageous an Enterprize, and the Consequence of this Neglect proved very mischievous and fatal, and hath forced me out of France.

My Father having in fifteen days finished his business at *Dijon* to his satisfaction, wrote us the day on which he resolved to leave that place, and our Castle being but three good days Journeys from it, we expected him on the fourth: But he neither coming then, nor the fifth, nor the sixth, nor the seventh, my Mother and I began to be very much concerned, and my Brother resolved to ride to seek him. But on the eighth day, my Brother having rode out Early in the Morning, we saw both him and my Father enter the Court about Noon, at which we very much rejoiced; and I leave it to you to judge, whether for my part I had not reason, considering the

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dispositions of my Spirit. After our Caresses were over, my Mother desired to know the Cause of his stay. He told her that at *Dijon* he had met with one of his old Acquaintance in the Army, who living but a short days journey from *Dijon*, and being better acquainted with the ways than I were, said my Father, undertook to be my Guide, and in one day we came to his Castle, and he earnestly pressed me to lodge there, which at length with some regret I consented to: He seeing that I were somewhat unwilling to stay with him, said, He shew you somewhat that you have seen before, and which you will not be troubled to see again. The Castle was well seated, adorn'd and furnished, so that I was much pleased at the sight of it. This is not, said Monsieur *De Roche Blanche*, (for so was this Gentleman named) what I intend to show you; and being informed that his Wife was in the Garden, and desiring to surprize her before she had any notice of our coming, we went thither together.

We found her in a Walk that had Maples on both sides of it, with her Son, and three of her Daughters. I confess I was much surprized to see her so fresh and beautiful, having Children which were marriageable, but much more when I saw somewhat in her Face, that I seem'd, I had seen before. For her part, she beheld me with the same attention; and it may be with the same surprize. Monsieur *de Roche Blanche*, laugh heartily to see us viewing each other with a profound silence, which at length my Father broke: Monsieur *de Roche Blanche*, said he, had reason to promise me to show me that which I should never repent having seen. The Lady answered that Gallantry with a great deal of Civility, and her Husband, after having sufficiently entangled both of them by this Interview, and diverted himself, resolved to tell each of them, who the other was. Ah Sir, said he to my Father, is it possible that you have forgotten

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Mademoiselle de Grassans, and you Madam, Monsieur *De Ponsins*, (which was my Fathers Name in his Youth, and my Brothers also, which he left but eight or nine months since, to take that of *Ombrevail*.) These words awakened both *Mademoiselle De Roche-Blanche* and my Father out of their surprize, so that presently knowing one another, they began to embrace and Compliment each other; but my Father was interrupted by the Civilities of the Son and Daughter of Monsieur *De Roche-Blanche*.

To explain this Mystery, you must know, that my Father during the Wars in *Catalonia*, where he performed his first feats of Arms, being in his Winter Quarters, fell acquainted with *Mademoiselle de Grassans*, who was then one of the most Eminent Personages of the Religion in all *Guyenne*, and who, not to speak of her great Estate, had without dispute a perfect Beauty, with other wonderful Qualities above her Sex. My Father loved her, and it may be his Love would have been accepted if this Lady had not disposed of her Heart before to a Man of great merit. Yet she still retained a great deal of Esteem and Friendship for my Father; which length of time could not destroy, as she had often told her husband, who knowing how acceptable it would be to her, brought my Father to his house, to renew this Ancient Friendship. For although Monsieur *de Roche-Blanche* was of *Poitou*, yet he came to live in *Burgundy*, because of a great Estate which his Uncle had left him, who made him his Heir. And the reason why my Father and he were not acquainted, as Gentlemen use to be, especially when they are of one Religion, was because they they had both changed their Names.

My Father was nobly entertained in this house four days, nor was this Journey without any effect, for he was so much taken with the Son and Daughter of Monsieur *de Roche-Blanche*, that he resolved on some-
what

that in their favour, which yet he did not declare, because he expected to see them at his own house: *Monsieur de Roche-Blanche* resolved in a short time to visit a Kinswoman, whose Lands were but two leagues from ours, and to carry his Son and Daughter with him, and at their return promised to be with us.

My Brother, in a short time was more in favour with my Mother than ever, and was still urging her to change her Confessor. I had also now much more liberty than before, for I spent whole days in my Father's Closet, who fully perswaded me to renounce the Romish Superstitions, in which he proved unanswerably there was the greatest Folly and Impiety; and seeing that I delighted much in reading, would frequently give me the Key of his Closet, where I used to read whole days together, in the Books of Martyrs, my Mother thinking all the while that I played at chess with my Father and Brother, which indeed I sometimes did. The Book of Martyrs fixed me in my design of embracing the reformed Religion.

My Father perceiving me very earnest one day in the reading of this Book, said to me, You may there see admirable Examples of Constancy, not only in Men of Age and Resolution, but God hath also perfected his Praise in the weakness of Women and Children. Young Virgins, such as you now are, who it may be have been more tenderly educated than you have been, and of higher Quality, have joyfully endured the most cruel Deaths; neither the heat of Flames nor the sharpness of Swords could overcome the Magnanimity of their Hearts: Would you, were you called to it, be as constant as those Young worthy Ladies were? Father, answered I, I confess I look upon Death as somewhat most dreadful and horrible, especially a Death in the midst of Flames; and there's no Heart so Generous, or Spirit Philosophical, but must needs tremble at the thoughts of such a Punishment: 'Twas not therefore by their own strength that

that these young Virgins conquered Death and all horrors, but by the Assistance of the Holy Spirit, so that Father, said I, how weak and fearful I am, yet I firmly trust in our Lord, that if he call to such sufferings, he'll give me strength to overcome them all. Yes, my Daughter, answered he, your reply is very good, for we have seen that most learned Doctors and Bishops have basely fallen, when poor Peasants, Women and Children have stood it out. Former presuming too much on themselves, and their own strength, being left to themselves have failed, whereas the others trusting only on their Saviour have been maintained and strengthened, because they were built upon a rock.

'Tis good, continued he, to be prepared for the cruel sufferings; for besides that when we are prepared for the greatest evils, we shall find them less, and more tolerable when they are come upon us, than we imagine'd; we shall also be thereby the better enabled to bear those lesser evils, which would appear very great and dreadful if they found us unprepared. I foresee that you will be exposed to great temptations, you will be assailed on the one hand by the Flatteries, Careless and Tears of a Mother that loves you, and on the other hand by the Persecutions of your Relations, Misery, Imprisonment, or Banishment, and it may be Death itself, for all these things are the Lot of new Converts. You will leave those Crosses of Gold, Silver, Wood and Stone which you now adore, to bear the true Cross of the Lord, the Afflictions and Reproaches of this World. I hope, said I, that God who hath wrought in me this Holy Desire, will not leave his work imperfect, but will carry it on to his Glory and my Salvation. This was all the Conversation we had at that time, only my Father told me, that he wish'd that he could discourse with me again about these things, but added, that he could not be able to do it so soon as he desired; for, said he, I am con-

ned for your Welfare more ways than one. Here-
on I withdrew, without making any reflexion on
the last words. The mean while the time passed
away very insensibly, till the day came, which to
proved very fatal.

One day the Weather being very fair, my Father
and Mother went to walk in the Garden, and invited
my Brother and me to accompany them, which we
did; and as my Father and Mother were discour-
sing of some new Knots and Beds to be made in the
Garden, we not much minding this discourse, left
them, and went to walk in some of the shaded Al-
leys; and after having talk'd of divers things, the heat
growing insupportable, we went towards a Summer-
house that stood at the lower end of the Garden,
which my Father had been very carefull to adorn
with variety of curious Pictures, and in one Frame
there was my Brothers Picture in the habit of a War-
rior, and mine in that of an *Amazon*; nor could any Pi-
ctures be more exactly drawn than these were. We
were just about to have entred the house, when we
heard two Persons discoursing together, but their
voice was unknown to us. Our Curiosity led us to
earken, and we immediately heard the voice of a
Man saying, Don't you remember the Painter that
lodged at our house, that told us he had drawn *Morn-
er de Ponsins*, and *Mademoiselle de St. Phale*, like a
Warrior and an *Amazon*? What say you, Sister, of
these Eyes, of this Mouth, of the Majestick air of all
the Countenance? If your liberty (answered a most
charming voice) be lost by the sight of a Picture,
what will become of you when you have seen the
Original, I believe you'll certainly dye at the first
view of it. But observe also the Picture of the Bro-
ther, which is no less worthy to be taken notice of
than that of the Sister. I believe, answered the mans
voice, the Picture of the Brother hath had no less in-
fluence on you, than that of the Sister hath had on
me;

me; and if you dye not at the sight of it, you'll
least be shrewdly wounded by it. You are not
wise, replied the other voice, they are both in
Garden, and it may be hear all that we say, let
go hence, least they surprize us busie about trills.
You should never, answered the Brother, draw
from this lovely Picture, if I were not sure to find
the Original in the Garden; after which they imme-
diately left the house, and we made as though
had not heard a word of what passed.

In the mean time my Brother and I had a great
desire to laugh and rally each other on what we had
heard; we went not into the house as we at first de-
signed, but continued our walk, at length we perceiv-
ed at the end of another Alley, a Young Man leas-
ing a Damsel, both very richly clad, and of a most
illustrious Gate and Carriage? this surprizing re-
counter, though at a considerable distance, caus'd
us all four to stop for some time, being under
great Astonishment; after which we went forward
and the nearer we approached each other, the more
lovely the new Comers appeared to us; at length
my Brother and the strange Gentleman doubled their
pace, and leaving us both behind them, met in the
midst of the Alley, where admiring each other, a
thousand Caresses and Civilities passed between
them. In the mean time the Lady and I also met
and the more I look'd on her the more beautiful
found her; and she also considered me very atten-
tively, but we were interrupted, she by my Brother
and I by hers, who came to salute us. What was
said by these Gentlemen, was spoken with so much
disorder that we easily perceived it; but for the Ladies
part and mine, we accosted each other though with
much tenderness and sincerity, yet with more re-
diness of Spirit.

'Tis easie to divine, that these two were Mon-
sieur de Haut-Cour, and Mademoiselle de Garjolles his Sis-
ter.

er, the Son and Daughter of *Mounfier* and *Madam Roche-Blanche*. I shall say nothing of these two Persons, but only that *Mademoiselle de Garifolles* is the Daughter of her Mother, in Beauty, Spirit, and Merit. As for the Brother, besides that he is a very great Person, having nothing in his Carriage but what is very Noble, and is loved and esteemed by all that know him; I believe that we shall see him at *Hampton*; for which reason I shall not give you a more particular description of him, and it may be should I do so you may judge me guilty of partiality.

We continued our Walk, without minding the Air which was then extrem; My Brother, who at the first rencounter was smitten with the most violent Passion in the World, as he since confessed, entrain'd himself with *Mademoiselle de Garifolles*, as *Mounfier de Haut-Cour* did with me; we had hardly begun a discourse, before a Lacquey came to call us to the rest of the Company: I cannot express the Castles which *Mounfier* and *Madam de Roche-Blanche* made me, nor the Civilities that passed between them and my Brother. My Mother was extremely ravish'd at the sight of such admirable Persons as *Mounfier de Haut-Cour* and his Sister were; this latter she flatter'd an hundred times, and spake the most obliging things in the World, to which *Mademoiselle de Garifolles* always replyed like a Person of Spirit, and good sense.

Never was there more joy, or greater Union among the Persons, the Fathers and Mothers laying aside their Gravity, return'd to the old Pastimes of their Youth, such as Dancing, Musick and Plays, and by Emulation, which one would have thought contest'd, but it was not, *Mounfier de Haut-Cour* endeavored to insinuate into my Mothers Favour, and succeeded, and my Brother was very much respected by *Madam de Roche-Blanche*, with whom he had much discourse in private. As for *Mounfier de Roche-Blanche*

Blanche and my Mother, they were presently great Friends, by the knowledge which they had in the secrets of Nature. Mounſier *de Roche-Blanche*, who had been a great Traveller, and had read much; had also a very penetrating Spirit, informed my Mother of many curious Secrets; so that they resolved to maintain a correspondence by Letters, to impart their secrets to each other, and resolve the Doubts that might arise about them; My Father also and Madam *de Roche-Blanche* had many long Conversations together: So that there was none of us but was well employed, and took a great deal of Pleasure to be so.

I shall not give you a particular Account of all the Diversions we had for an whole week together, of the Masque that we played, in which Mounſier *Haut-Cour* and his Sister appeared under the Figure of *Apollo* and *Diana*, the first in Cloath of Gold, and the latter in Cloath of Silver: My Brother represented the God *Mars*, and I the Goddess of Arts and Sciences, for we had those Habits in our house as fresh as they were the first day they were made, though that were in the days of *Henry* the 4th. And my Father whom I had always seen very Grave, was the first that put us upon these sports.

Yet were not the Hearts of all so filled with joy as to hinder my Father, and Madam *de Roche-Blanche* from contriving something in which we can never be too serious, which Madamoiſelle *de Garifolles* and I thus discovered: Our two Brothers and Lovers, I may well tell them so, one day rose very early in the Morning to ride a Hunting, so that we saw them not till towards the Evening. In the mean time my Father intended to regale his Guests in a Grotte which was in the Garden, where my Mother with Mounſier *de Roche-Blanche* were, whilst his Wife was with my Father in a green Cabinet on the other side. Madamoiſelle *de Garifolles* and I walking by chance near the gro-

anner, I distinctly heard my Fathers voice, and she
ery well knew that of her Mother. A sudden Cu-
osity of hearing their Discourse seized us both at
once, and being in a private place we silently listned
and heard my Father speak thus :

As for my Son (said he) I have no reason to be
satisfied with him ; he hath Judgment and Spirit
enough, and his Inclinations lead him to Justice and
truth, and to confess the Truth. I would fain see
him provided for as soon as possible, both because
he is my only Son, whom I would have married
during my Life : And because I fear least the Relati-
ons of my Wife engage him in a Match I should
not approve of. You know Madam with what Pas-
sion I once loved you, but Divine Providence hath
otherwise disposed of us, but it may be it will bless
and prosper what I am about to propose, viz. The
Marriage of my Son with Mademoiselle your Daugh-
ter. Your Proposal replied *Madam de Roche-Blanche*
too advantageous, not to be accepted ; and I be-
lieve you will find a great deal of comfort in having
her with you. Yes Madam, answered my Father,
the Vertues of the Mother shine forth in the Daugh-
ter ; and this is what hath made me desire her to be
in my house, and the inseparable Companion of my
son. It may be, Madam, in these times of Misery
you were at a loss how to find out a suitable Match
for her : You are in the right, (answered she) and
you have freed me from a great deal of Care and
trouble, the Lord bless our good Intention ; and
upon they struck hands in token of Agreement,
which *Madam de Roche-Blanche* engaged her Husband
would ratifie : And my Father promised the like for
his Wife : And shall we not, said my Father, discover
this to our Children, who are the Parties concern'd ? I
believe, answered *Madam de Roche-Blanche*, they are
more troubled how to get our consent, than they will
be to find that we have engaged them without discour-
aging them about it.

During

During this Discourse, which *Mademoiselle de G* *est we*
rissolles and I distinctly heard, she blush'd extremely *s we*
 which much added to her Beauty, and fixed her *a full*
 Eyes in the ground, being ashamed to look me in the *n wh*
 Face : But I drew her out of this surprize, by em- *hers*
 bracing her, saying, My dear Sister let me give you *n the*
 the first kiss, she also embraced me, but with some *aw th*
 confusion. But the Curiosity we had to hear the *ut in*
 rest of *Madam de Roche-Blanche's* Discourse, oblig'd *ur In*
 us to break off our Caresses for the present. *ther*

You have made me one Proposal, continued she *romu*
 I'll now make you another, about another Marriage. *My*
 I understand what you mean, (said my Father) *he h*
 and consent to it with all my Heart ; 'tis of *with*
 your Son, with my Daughter ; but in this Entree *pon*
 we must use a great deal of circumspection. *t ; h*
 Daughter is, as I have told you, of the Reformed *leare*
 Religion in her Heart, but her Mother is a bigotted *yes!*
 Roman Catholick ; I expect only a favourable op- *icre*
 portunity to make my Daughter declare her self *olli*
 and in this I beg you to help me as need requires *om*
 with your Counsel and Assistance. The Relations *ou-a*
 my Wife are powerful, and she is almost Mad in the *ot p*
 Point of Religion, but it may be we may find means *ut (*
 to get her Consent. Although you did not engage *on*
 me, replied *Madam de Roche-Blanche*, by the hope *ation*
 you give me, yet I were oblig'd to this as a Chri- *at v*
 stian, and let *Madam* your Wives Relations be *or y*
 powerful, and have as much Authority as they will *ine*
 they shall find that neither *Monsieur de Haute-Cour* *I is*
 I will show our selves base in this matter, and here *ng,*
 they struck hands again. *leas*

Well, my double Sister, said *Mademoiselle de G* *ery*
rissolles to me, we have nothing now where with *ypo*
 reproach each other, and you blush as well as I ; the *le C*
 words were followed with a second Embrace, after *ng a*
 which we found so strange an Inclination to laugh *cons*
 that we were forced to leave the Place we were *then*

est we should be discovered by the noyse. As soon as we were gone a considerable distance, and were at full Liberty, we had a hundred pleasant discourses on what we heard. In the mean time our two Brothers being returned from Hunting, came to seek us in the Garden, where they found us. As soon as we saw them, we had much ado to forbear breaking out into another laughter, however we conquered our Inclination for the Present, and promised each other to discover nothing of what we knew; which promise you may easily guess how well we kept.

My Brother taking *Mademoiselle de Garisfolles* by the hand, walked into another Alley, and left me with *Monsieur de Haute-Cour*, who looking earnestly upon me, You are very pleasant, *Mademoiselle*, said he; how happy should I be, if you could communicate to me a little of that Joy that shines in your eyes! Ah! *Monsieur*, answered I, I cannot communicate this Joy to you only by seeing me: If this were possible, (said he, interrupting me) I might also communicate to you what passeth in my heart, but you are so happy, and I so miserable, that you cannot partake of my Melancholly, nor I of your Joy. But (said I) since my Joy hath no other Foundation but a Trifle, it may be your Melancholly is occasioned by somewhat of no greater Importance; so that you have no reason to judge me very happy, or your self very miserable. I feel (answered he) mine own Misery, and none besides can be sensible of its Greatness. Yet (said I) you are jocular, you sing, you dance, you hunt, you perform a thousand pleasant Actions; your Melancholly must either be very bashfull, not daring to show it self; or a very hypocrite, that knows so well to conceal it self. 'Tis the Cruelty of my Fate (said he) that I must laugh, sing and Dance, whilest my Heart groans under its pains, yet am I not so unhappy now as I shall be, when I have left this Castle. In the first Moment that

that I saw you, I loved you, and Protested to do so Eternally. This is what I was willing to inform you of, it being but just that you should know before my departure for the Army, that you are the first Person to whom I have given my Heart, and that you shall be the last; for either you must accept of my Vows, or the invisible Dangers of the War, will soon take me out of the World.

This Plain Declaration, abated the pleasant Humour that I was in, in an instant; and I could not for my life prevent discovering it. Is it, answered boldly, is it to Mortifie me that you speak thus, but assure your self that your Railleries will never rob me of my good Humour: If, said I, when I have spoken offend you, I am sorry for it, but cannot repeat my having spoken it. I assure you I speak with as great sincerity as ever any Heart was possessed of: Do me the favour to believe it, 'tis all that I ask at present, and if you find one word of what I have said to be false, judge me eternally unworthy of your Presence. I loved you as soon as ever I saw your Picture, the sight of your admirable Person augmented in my heart a Passion that will never be Extinguished, and the Consideration of your Vertue perfected what your Beauty had begun.

I had a great mind to seem angry; but the knowledge which I had of the agreement between my Father and *Mademoiselle de Roche Blanche*, the great Love my Brother had for *Mademoiselle de Grisselle*, and the excellent qualities of *Monsieur de Haute-Cour* disarmed me in a moment, and left me quite silent. You'll not speak to me, said he, with a passionate Air. What would you have me to say? (said I, looking fixedly on him) since you tell me things so new that I am quite surprized at them: Let it suffice you, that you are the only Man in the World that durst thus speak to me without angering me, the esteem that I have for your Person forceth me to

up within the bounds of Moderation, and were
Soul capable of any Passion, you were him of all
ers to whom I would give the preference in my
ars: But *Mademoiselle*, said he, may I hope that
ny touch your illustrious Heart, it shall be me? I
e you, said I, leave to put the most favourable
ce you please on my Words, after this ask no far-
r. He would have cast himself at my Feet, the
ter to express his thankfulness, but he was afraid
being seen in this Posture. Indeed at that very
ant we perceived those four Persons, to whose
thority we were subject, which made us joyn
Brother and *Mademoiselle de Gariffolles*; as soon
we came together, we viewed each other, and
ged we had all been engaged in the same Ad-
ture, nor could we hinder our selves from smiling.

Brother who was more airy than *Monsieur de*
Haut-Cour: Ah, said he, I imagine why your laugh,
at our Cost, but this is not generous. We were
about to have replied, when *Monsieur* and *Ma-*
de Roche-Blanche, my Father and Mother came
to us: Though, said my Mother, the Discourses
have together, may possibly give you some sa-
tisfaction, yet they are but Crude Meats; and hereup-
on we all walkt into the House.

Never was there more good humour discovered at
Table than now, and I may say, that the Parents
passed their Children. After all was ended, *Mon-*
de Roche-Blanche, who was naturally of a cheer-
temper, I will, said he, with *Monsieur* and *Ma-*
d'Ombrivals leave, entertain my self at present
with *Mademoiselle de St. Phale*: Agreed, said my Mo-
ther, provided you leave me *Monsieur de Haut-Cour*,
which he readily consented. Since, said my Fa-
ther, you thus choose your Company, I'll take *Ma-*
demoiselle de Gariffolles, I know I shall displease some
body, but I cannot help it. There are none left,
but *Madame de Roche-Blanche* to my Brother, but we
two,

two, shall I enjoy your Company? I should be, replied he, a very degenerate Son, should I not find a singular satisfaction in having the Honour of a Persons Company, for whom my Father hath had such tender sentiments. After this Division we all walked in an Alley of *Maples* which encompassed the Garden, at a sufficient distance from each other, and 'twas there that *Monsieur de Roche-Blanche* discoursed me thus.

Mademoiselle, said he, as soon as ever I saw you I could but frame two Wishes, the one is, That you would abjure the Superstitions of *Rome*, and the other is a Wish so rash, and you may judge it selfish that I scarce dare speak it. As for the first Wish answered I, 'tis Sir half accomplished, for I have such advantageous Sentiments for the Religion which you profess, that I desire to dye in it; and seeing the Hour of Death is uncertain, I desire from the very moment to enter into your Church: As for your other wish, I can return no answer to it, because I know not what it is. I am exceeding glad said he, to hear your good Inclinations, which emboldens me to declare to you the other part of my desire.

My Son, continued he, must want Eyes if he did not observe those Perfections which I see in you, and I should never Pardon him a Fault so great, as 'twould be to refuse you the homage of his Heart, a Fault of which I believe him incapable of being guilty. And I who am his Father, assure you, that what I most passionately desire in the whole World, is that you would accept of his Vows. Daughter, added he, 'tis impossible for me to call you otherwise, you shall always find me a second *Monsieur d'Ombre* who shall be as tender of you as 'tis possible for him to be. Whilst he discoursed thus, I perceived that blushes had seized my Face. Ha Daughter, (said he, smiling) pray tell me, whether this blush which

I see painted on your Face, be favourable to my Intentions or no? You well know Sir, answered I, that I am not at my own disposal, but depend on my Father and Mother, to whose Will I am obliged to yield an entire Obedience. Well Daughter, (replied he) if those on whom you depend, consent to what I desire, will you Obey them without any repugnance? Ah Sir, answered I, you press me too hard. I Confess my Fault, (said he) I earnestly desire to see you in my House; your Vertue, Prudence and Sweetness have charmed me much more than your Beauty, Birth and Estate, so that I dare promise you by God's assistance you will find there Pleasure and Peace all your Life. Were it proper for a Father to boast of his Children, I might tell you that my Son hath all the qualities of a well-born Gentleman, nor would I say so if the Publick did not witness it; and I shall do that for him for your sake, which I would not were he to Marry any other.

I being much entangled by this Discourse, were willing to divert it, and to speak in favour of my Brother. You have no need, said Monsieur de Rochi-Blanche to speak for him; and I am extremely pleased with the Passion he hath for my Daughter, and I wish my Son were in as fair a way for the Establishment of his Happiness as my Daughter is; but I have too long pryed into the secrets of your Heart; but this was not the chief Reason that made me desire to Discourse with you; but this, Your Father having informed me of your Good Inclinations to reject the foolish Errors, I offer you my Person, my House, my Estate, my Family, and my Son for your assistance in this matter; make as soon as you can an Abjuration, which cannot but turn much to our Advantage. After this we had much other Discourse, and he gave me a great deal of good

Counsel, for which I was very much obliged to him. At length we joyned the rest of the Company, and immediately after *Monsieur* and *Madame de Roche-Blanche*, my Father and Mother, left us, to Discourse among themselves, at which none of the younger Persons were at all troubled.

I shall not repeat all that passed between us four, nor what *Monsieur de Haute-Cour* said to me, but I must not pass over in silence a Discourse I had in the Evening with my Mother, when every Body was retired to their Chambers. Well *Justine*, said she, *Monsieur de Haute-Cour* loves you, and without doubt hath not failed of declaring it to you. My Mother had a mind to try whether I would not be moved at so close a Question, but I had this day heard things so new both to my Ears and Heart, that nothing was capable of putting me out of Countenance. *Monsieur de Haute-Cour* (said I) is a Man both Gallant and Handsome, and thinks it his Duty to show his Gallantry to all those of our Sex. And what Answer did you give him, said she? An Answer (said I) so little serious, as assured him that I was none of those Girls that suffer themselves to be easily transported with Flatteries. You (replied my Mother) give me a Character of *Monsieur de Haute-Cour* quite different from the Idea I had of him: I judged him wise and honest, and found in him by that Discourse I have had with him all the Characters of a Man of Spirit and Parts, and you would have me believe by the Picture you draw of him, that he is one of those Impertinent Fools that Court every one they see; I am sure you now speak against your own sentiments. Such as he is, (answered I coldly) are wise with the wise, and young with the young. My Mother return'd no answer, but only shook her Head and smiled. I took my leave of her, and was about to withdraw, which she see-

ing, said, I have one word more to say about Monsieur de Haute-Cour, whom I find so honest and so well qualified, that were it not for his Religion, I should wish him for your Husband above all others in France. Mother, said I, don't you remember that you have disposed of me already in favour of your Cousins Son? Ah, replied she, if Monsieur de Haute-Cour would but turn Catholick, my good Kinsman of whom you speak, should soon be forced to look out for another Match. At that instant an untoward Fancy took me to abuse my Mother, which succeeded well enough. I'll tell you one thing, Mother, added I, Monsieur de Haute-Cour is indeed a Man of worth, and hath an extream Passion for me, and would do any thing to get me, even what is in its self most difficult, and I have a great Esteem for him, but I neither can, nor ever shall be able to love him, though he should turn Roman Catholick for my sake: It may be I might have loved him, but my knowing that you have destined me for your Relation, makes me very indifferent as to any other Men but him: You have declared your Resolution, that I should in this be Obedient to your Will, nor can my Inclinations turn as the Wind doth. What say you, Mademoiselle *Justine*, (replied my Mother in a rage?) know Insolent, that I'll reach you to conform to my Intentions; Get out of my Presence, lest I make you feel to what degree you have enraged me. Which I did, without returning a word of Answer, for I knew her well enough.

Immediately I went to Bed, having my mind filled with the Idea's of those things that this day happened unto me: I shall not relate all the Motions of my Heart, the Principal of which was Love, to which my Soul now began to yield. The admirable Qualities of Mounseieur de Haute-Cour

made an impression on me; the Knowledge that I had of my Fathers Will. and of my Mothers, the Passion of my Brother, all these things together made me entertain an affection, which otherwise I should not so soon have done: Besides, I saw that as Affairs stood with me at present, I must dispense with some forms of Love. Nevertheless, I had indifferent good rest this Night, the multitude of my thoughts did not disturb my sleep, which they would have done, had I been under the Power of one single Person.

I was but just awake when I saw my Mother come into my Chamber; Mother, said I, I believe you are come to chide me for being so sluggish: No *Justine*, said she, I would have you lye still, and having commanded my waiting Gentlewoman to leave the Chamber; Yesterday said she, you put me into a little Passion, but let that pass; you spake somewhat concerning Mounfier de *Haut-Cour*, which I have thought on all this Night, you said that he loved you passionately, and would do any thing to get you. Do you think (said my Mother) that the Love he hath for you is capable of making him to embrace the Catholick Religion? I cannot (replied I) give you a positive answer in this matter, but I know that his Love is as fervent as ever any was; and that he is not so obstinate an *Hugonot* as my Father or Brother, I can assure you that he is one that will hearken to good Counsel. Well Daughter (said she) seeing it is so, would you not be glad to be instrumental in saving so illustrious a Person as Mounfier de *Haut-Cour* is? How meritorious will it be in the sight of God, to be engaged in bringing him into the true Church! On the other hand, how happy will you be in having such a Husband as he is! Have you no Eyes to see that Mounfier de *Maillé* (that was the Name of her Belation) hath nothing that comes near Monsieur de *Haut-Cour*? I have considered all these things

said I; but signed my name to him in an hour. But now tell me how I should have done my Mother. You have told me that he is not so obstinate as to go on with him. I am sure he will be sure to keep me, and My Brother is not how, whence he is. Mother has said he is of Souls? Is but the but what Bawd must be, must Debauched, said she, you will leave him did not know I am not thinks know have put a to take the of Malice. and to be said I, the conversation, you there went out

I; but the Opinion which I had that you de-
ed me for Monsieur de Masse, makes me look on
in another manner than I did on any other Man:
now I know your mind, favour me so far as to
me how I may please you? Ah Daughter, (reply-
my Mother) this is not the Insolence that provo-
me Yesterday. This therefore is what I would
e you to do, to carry it so towards your Lover,
he may never lose the Love he bears you; so
to get you, he may do whatever you would
e him. Go, think well of what I have said, and
re keep it secret: Having said thus, she embra-
me, and left my Chamber.

My Brother was gotten into my Chamber I know
how, and hid himself behind the Hangings, from
nce he came forth as soon as he perceived my
her had left the Chamber: And is it thus, Sister
d he) that you are an Instrument in perverting
souls? Know, that what you are ordained to do
ut the part of a Spiritual Bawd, 'tis so indeed;
what Name shall we give it. when the Spiritual
d must deliver her self Corporally, or to speak
must be Married to him whose Mind she hath
ouched from the Truth? Stay (Monsieur Impu-
t, said I) till I am up, and we shall then see whe-
you'l dare talk as now you do, in the mean
e leave my Chamber: Ha Sister (said he) he that
not know you would think you very Angry, but
n not come hither to quarrel with yo. Me-
ks knowing my Natural Temper, you should
e put a better interpretation on my words, than
ake them as though they had been spoken out
alice. I am come to take you for my Confident,
to be yours. Wee'l discourse of that by and by
I, this Chamber is not proper for such a Con-
ation, do you be in the lower Hall, and I'll meet
there in a short time: my Brother hearing this,
t out of my Chamber the same way that he came

in. Immediately my waiting Gentlewoman came to dress me, after which I went down to the Hall, where I found my Brother expecting me.

As soon as he saw me, he said, I must confess that since the coming of Mounfier *de Roche-Blanche* and his Family, I have found a great alteration in my Person. I believe, (said I) smiling, 'tis only *Mademoiselle de Garisolles* hath wrought this change, her Father and Mother having contributed nothing to it. 'Tis true, said he, but do you think that 'tis only the Beauty of this Charming Girl, that hath captivated me, her Spirit, her Humour, and a thousand other rare qualities which she possesseth, have conquered me; and so conquered me too, that if I am not united to her in an indissoluble Bond, I shall never enjoy any Contentment in this World. As far as I see (answered I) I know more good News relating to you, than you do your self: And why, said he, wicked Creature that you are, did you not tell it me? And why, said I, are you grown so proud, that since you have had a Mistress, you disdain to remember that you have a Sister; and immediately I told him all that I had heard in the Garden. And *Mademoiselle de Garisolles*, said he, was she with you? Yes Brother, said I, she was: And what said she, (said he) with a kind of Transport? *Mademoiselle de Garisolles*, said I, heard all the Discourse, as a Person of much Merit and Vertue.

I had no sooner spake these last words, but she came into the Hall with her Brother; Ah, (said she,) I have surprized you both in a very earnest Conference. 'Tis true, said my Brother, my Sister hath told me some things so pleasant, and in which I am so much concern'd, that any other besides your self would have very much disobligh'd me to have interrupted me. Then we'll withdraw again, said she, no *Mademoiselle* by no means, (replyed my Brother) I must impart our secret to you, though you

know

knew it long before I did. You have done amiss, said she to me : I have done like a good Sister, said I, who could no longer forbear to assure a Brother whom she loves, of his happiness ; my greatest trouble was how to do it conveniently : But — But said Mounfier de *Haute-Cour*, interrupting us, I have a Sister as good and faithful as Mounfier de *Ponsins*. Mademoiselle *Garrifolles* and I looked on each other, and should possibly have reproached each other, had we not been both guilty : At length we judged it the best way to pardon each other mutually. We renewed our Amity, and our Brothers swore an Eternal Union : for my part, I could no longer conceal my sentiments for Mounfier de *Haute-Cour*. And the beautiful Eyes of Mademoiselle de *Garrifolles*, spake so plainly in favour of my Brother, that 'twas easie for him thence to judge of the Motions of her Heart.

I shall not relate all the Discourse that passed this day, which was the last of Mounfier and Madam de *Roche-Blanche*'s abode with us. My Brother had a private Conference with Mounfier de *Haute-Cour*, concerning the Method they ought to take to deceive my Mother. He was with her about an hour and half in the Afternoon, and she seemed very well satisfied with the Conversation she had with him. We all of us went into the Garden, but were nothing so chearful as formerly, the thoughts of a separation spoiling all our Mirth. My Mother had another Discourse with Mounfier de *Haute-Cour*, and one with Mounfier de *Roche-Blanche*. My Father entertained himself with Mademoiselle de *Garrifolles* and me, and my Brother with Madam de *Roche-Blanche*; what passed it's not worth relating. The next Morning being come, our dear Guests, after many tender Adieu's took Coach to return, and left us very well satisfied with their Company, but very much afflicted at their departure.

My Brother having acquainted my Father with my Mothers designs on Mounſieur de Haut-Cour, he judged the conjuncture very favourable, and that 'twas fit to amuse her with some such hopes, with the doing of which I were entrusted. My Brother had communicated his thoughts to Mounſieur de Haut-Cour, who acting in concert, wrote me such Passionate Letters, as though he would have stuck at nothing to obtain me. My Brother on the other hand, although he was assured of my Fathers Consent with respect to Mademoiselle de Gaiſolles; yet he prayed my Mother to speak of it to my Father, who returned a favourable answer. In a word, all things went well enough, when I found my self utterly surpris'd in a moment, of all that Tranquillity which I enjoy'd, expecting a favourable opportunity to make my Declaration.

This stroke so sad, that I have reason for ever to lament it, was the Death of my Father, with whom I may truly say, all my Joy dy'd too, and all my pleasures are buried. He fell sick some days after the departure of Mounſieur de Rocot-Morbe. His Distemper was so sharp and violent, that we began to doubt of his Life almost as soon as he complain'd; and the first day that he took his Bed, he foretold that he should never rise more. This sudden and violent Sickness so overwhelmed my Mothers Spirit, that we thought she would have accompany'd my Father, who in the height of his Distemper, discours'd always with the same Moderation and Judgment that he us'd when he was in perfect Health. My Mother was so weakened, that she could be carried but twice to see my Father, and that with all imaginable Inconveniences; yet she would have me always with him, to serve him; and I believe that God ordained it should be thus, that I might have opportunity to discourse more familiarly with my Father, who

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spake such things as I shall never forget. Particularly on a certain day when he saw me by his Bed-side, he spake thus :

My dear Daughter, I should joyfully leave this Life, if I saw your Body out of the sink of Superstition, as your Mind is. I always thought God would have made use of me in so good a Work, but I now see that in his Eternal Council he hath decreed to finish this great Work by another hand, for which I bless his Holy Name, as indeed we ought to bless him for all things : And because I feel my Life stealing away by little and little, and that in a short time you'll see me only a dead Carcass, take care to remember and profit by what you shall now hear.

Never had any one the design that you have, and persisted in it, but found himself surrounded with a multitude of Calamities. When men resolve to embrace the Truth, they must also resolve to enter into a vale of Tears, and into a Path covered with Thorns ; that is to say, they must resolve to bear such hard and cruel Tryals and Afflictions, as that it were impossible to bear them without the special Grace of God. This hath made many who began to walk in the way of Truth, withdraw upon the sight of the many Labours, Miseries, and Reproaches wherewith they must encounter, and return to their old course of Mirth and Pleasure, whose End is yet weeping and gnashing of teeth.

How many things must you suffer, before you can put your good Design in Execution ! It may be it will be discovered ; it may be your Mother when she once hears of it, will cause you to be carried by force into a Nunnery, besides other severities which she'll use towards you. It may be also your Relations will try by all imaginable Flattery and Kindness to turn you from your Resolution, and will not have recourse unto rigour, till they find all their

promises and allurements uneffectual. Try yourself, *Julie*, whether you are able to resist this variety of temptations; for if you find you cannot bear these Tryals, 'twere better for you to abide what you are, than after having embraced the Truth to Apostatize from it, by which you would far more grievously scandalize men, and offend God.

But suppose you escape all these Miseries and Violences wherewith you are threatened by the Papists, yet you must undergo others from the Reformed, which are no less terrible and inevitable: Don't expect that the Integrity of their Manners should always correspond with the Holiness of their Religion. You'll find amongst them neither that Piety nor Charity, nor Modesty nor Patience, nor Weanedness from the World, which you may fancy they have. Very few amongst them will take notice of what you have done; and such as do, will yet do it with so much feebleness, coldness, and as it were constraint, that you'll be in great danger of being scandalized to see their hearts so destitute of Zeal as they are.

You, (my Daughter) have been tenderly Educated in your Fathers House, of a very Ancient and Illustrious Family in *Provence*, nor were you in likelihood to have left your Fathers House, unless to enter into that of an Husband worthy of you: But alas, I fear you'll find it very hard to be forced from your Countrey and Inheritance, to go into strange Countries, where you may be attacked with Misery or Sickness, or the persecutions of your Relations, or it may be with all these Evils together. Can your Heart which hath been used to Grandure, Delicacy, and Pleasures, endure to be in Contempt, by reason of that Want and Indigence to which you may be reduced? will it not regret the Oynments and Flesh-pots of *Egypt*? Have you Resolution enough to bear the being thrown from the highest Prosperity, into the lowest Abyſſe of Ad-

perish in a moment? Speak, *Justin*, are you resolved to bear all these, and it may be such evils as are yet more terrible, which it may please God to try you with?

One of the first Reflections (said I) that I ever made after I began to read the Holy Scripture, was, That I must prepare to bear the Cross of the Lord Jesus, if I would follow him; and although I represented to my Mind all the Tribulations which may befall us, under the most terrible Idea's in the world, yet they could not hinder me from desiring to be united to our Lords Invisible and Catholick Church.

God strengthen you (continued my Father) in this Holy Resolution, and support you by the efficacy of his Holy Spirit. If you earnestly pray unto him, hee'll bestow on you such Consolations as will make you regard all your Afflictions as light and easie. Remember Daughter, that nothing can be more honourable than to abandon the Poms and Pleasures of the World, to follow Jesus Christ in Reproach and Shame; and nothing can be so excellent and lovely as to range your self under his Conduct, in a time when such as are his seem about to leave him. Let no difficulties discourage you, and though your whole Life should be spent in Contempt and Misery; yet your Troubles are but for a Moment, compared to that Glorious Immortality that waits for you.

I represent these things to you in their blackest Colours, to prepare your Spirit for Constancy under the most terrible Afflictions, but it may be God will graciously prevent your being exposed to them, yet 'tis good to be prepared for whatever may happen. You have often found a great deal of Pleasure in reading the History of the Martyrs, 'tis the best Book you can read next the Holy Scriptures. Continue still to read it, you'll therein find what will instruct and confirm you in the Truth; you'll
also

also find Examples of all sorts of Persons, to help you to persevere in the true Religion to the death.

During this Discourse of my Father, I fell on my knees and kissed his hands, not being able to speak a word: But my Father went on, and laying his right hand on my Head, gave me his Blessing in these words. My Daughter, said he, God who bestows excellent favours on such dying persons as he loves, hath in a manner absolutely Incomprehensible to Flesh and Blood, revealed to me, That you will accomplish all my hopes concerning your entire Conversion, and your perseverance in that Truth which you have already internally embraced; wherefore I beseech our good Lord, abounding in Eternal mercies, that he would bless you with Spiritual Blessings through Jesus Christ our Lord; that his Power may shine forth in your Infirmities, and his Praise in your Weakness; that he would make you victorious over all the Sorcerers and Ambushes, and all the open Violences of your Enemies; that he would be your Father, and his Holy Spirit your Guide in all your ways, to the end that you may finish your life to the Glory of your God. "Heavenly Father, (said he, lifting up his hands,) I recommend to thy Protection this poor Sheep, which thou hast begun to draw to thy self. Deliver her from the Mouth of ravenous Beasts; she is thy Creature, she is thine Image; she hath been redeemed by the precious Blood of thy well-beloved Son, leave not thy work imperfect, but vouchsafe her an entrance into thy Spiritual Sheepfold, that she may have an assurance of entering into thy Glory. Hear, O Lord, the Prayers of thy dying Servant, who calls on thy Name through the Merits of thine only Son our Saviour.

When my Father had ended, I again kissed his hand, and had only Power to say thus. Monsieur, said I, I will not (said he) have you call me thus. I am your Father. Father, then said I, I am so en-

tirely

tirely resigned to your Will, that I am ready to obey you immediately, without any farther delay or precaution, happen what will. No, my Child, (said he) you must know that true Piety doth not make Persons rash in their Actions: I'll give your Brother such Directions as I judge fit, do you obey him, and you'll do well enough.

At this very instant my Brother came into the Chamber: I am very glad to see you, said my Father, to recommend your Sister to your Care, to whom you must for the future be a Father, whatever it cost you. Mounſieur and Madam *de Roche Blanche* will assist her in making her Abjuration, which as soon as she hath done, take care to send her into *Germany* to our Relations there. I know your Mother will be mightily enraged at it, but 'tis better to obey God than Men. Use such secrecy in what you do, as a business of this importance requires; especially let none know which way your Sister is gone, nor where she is: I have taken Care that you shall be sufficiently provided with Money for this Expedition: In other things follow your own judgment. Above all, begg God that he would direct you to such means as are most proper for the accomplishment of this Design. As for other Affairs, follow my Directions; especially show all imaginable respect to your Mother, as your own Duty, her Virtue, and that tender Love she hath for you requires.

My Father would have continued his Discourse, but was seized with a fainting Fit, without doubt occasioned from his speaking beyond his strength. I was so affrighted at it, that I cry'd out so loud that all the Servants of the House ran to our assistance. At length he revived again, and required that a Minister might be called. I have (said my Brother) sent for one, but he cannot possibly be here this Night: Well (said my Father)

this

this shall not hinder my dying like a good Christian. He desired to see my Mother, and I went to call her, and she came into my Father's Chamber so pale and disorder'd, that I thought she would have Dyed before him. Madam, (said he) this is the time, the Moment of our Separation, after having lived a long time very happily together : I desired to see you for two Reasons, the one to thank you for the Care you have taken of me, and that Affection you have shown me; and the other that you might be a Witness of my Death, and that you may judge whether it be possible that such as dye in the Lord, as I am sure through Grace I shall, should be damn'd, as your Confessors oblige you to believe.

My Mother could not hear these sad words without sinking down on my Father's Bed, through Grief: Alas, Sir, said she, may I not Dye with you ! What should I do in this World, having lost you, after having lived so sweetly with you ! I Conjure you, Sir, (said she) if I have failed in serving you according to your Merit, that you would Pardon my Ignorance. I have, Madam, (said my Father) no reason at all to complain of you ; on the contrary, I have been very happy in you, and therefore I Command my Children to obey you to the Death, (saying in Matters of Conscience) and if they do otherwise, they shall be deprived of my Blessing. But, Madam, I must end this Discourse to think on what is much more important, for time is very precious ; and remaining silent for some time, and having taken a small draught of a Cordial Potion, he with an intelligible Voice Prayed thus, after he had desired my Mother to be attentive to it, and not to be displeased with his words.

Almighty

A Almighty God, and Merciful Father of our Lord Jesus Christ, I humbly prostrate my self before thy Infinite Majesty, to thank thee for the many Favours and Protections thou hast vouchsafed me during the whole Course of my Life, so that I have nothing else to say, but O Lord thy Blessings are upon me, what shall I render thee for all thy Mercies; and yet O my God I have offended thee a thousand ways, my sins exceed the Hairs of my Head in number; my whole Life hath been a continual series of Iniquities; I have sinned against thee, O Lord. even against thee, and have deserved to have languished under the severest strokes of thy rigour; if thou shouldest deal with me as thou in Justice mightest do; I must necessarily bear in my Body and Soul the marks of thy most dreadful Anger and Wrath: Yet though my sins have abounded, thy Grace doth much more abound, and hath surpassed thy Justice: Wherefore what terror soever my sins cause in me, yet I trust that through Jesus Christ my Saviour, they shall all be pardoned, and remembered no more; that the Blood of thy Son shed on me shall cleanse me from all my filthinesses, and that I shall with boldness appear before thy Throne, which will be to me a Throne of Grace, and my Heart anticipating my Deliverance from this Prison of the Body of Death, flies towards thee:

O God of Hosts, how pleasant are
The Tabernacles of thy Grace!
How full of most refreshing Joy
Lord is thy glorious Dwelling-place!

My Soul doth long, yea fainteth for
The Courts and Dwellings of the Lord,
My Heart and Flesh cry after thee,
The living and the Holy God.

Break those feeble Bonds; O my God, that bind me yet to the World, raise up my Soul to thee, and let the sacred Inspirations of thy Holy Spirit accompli —

He would have gone on, but could not then. He only said to my Brother, *Ferdinand*, read me the 17th. Chapter of *St. John*, with the 25th, 26th, 27th. Psalms, in prose, and as my Brother read these words of the 27th. Psalm, *Seek my Face, saith the Lord*, my Father rendred them in Verse after him :

My Heart O God runs after thee,
I humbly begg thy Grace;
Then seek my Face, saidst thou to me,
Lord, I will seek thy Face.

Immediately his Speech and Life left him. My Brother who had till now suppressed his Grief, gave himself up to it, and fainted under it, as also did my Mother and I. Some of the Servants that were come into the Chamber, used their utmost endeavours to assist us, and get us thence. The whole House was full of nothing but grief and sorrow. My Father governed his House with such Order and severe Sweetness, that all the Servants loved him, and yet trembled in his Presence : They were therefore exceeding sorrowful for the loss of so good a Master : But besides, they saw the Wife little different from her Husband, and the Son and Daughter from their Father. My Brother being of the strongest Nature, was the first that recovered, and came to himself, and took a special Care of my Mother, and also of me, who was longer bereft of my senses than any other, as I had good reason to be, for I had been happy, had I dyed that very moment.

Never

Never was there greater desolation than that my Fathers Death caused in our Family; my Mother spent whole Days and Nights in Complaints, my Brother who was of a very active Spirit, seemed to have lost all his Vivacity, and for my part I led a very languishing Life, hoping that in the end I should be overwhelmed with Grief, and thereby escape the Miseries which my Father had foretold, whose Predictions the event fully confirmed. In the mean time my Brother took Care for my Fathers Funeral, which was a very honourable one, and at which were many persons of the highest Quality, whom my Fathers Virtue and Integrity had made his Admirers.

This was but the beginning of my sorrows, for I soon found my self in a Labyrinth of such pressing Miseries, that 'tis a kind of Miracle, that I could bear up under them; for I found my self at once deprived of my Father by Death, of my Brother by Absence, and separated from my Mother by an implacable hatred which she had conceived against me, which it seemed probable she would never lay aside.

My Mother had provided me with a Waiting-maid that was a *Catholic*, and withall the most wicked and dangerous Hypocrite in all the Kingdom. My Father and Brother had often advised me to beware of her, which I did, so that she could never know what passed between my Father, my Brother and me, what diligence soever she used to pry into, which vexed her exceedingly; for my Mother had placed her with me as a Spy over all my actions, and had promised her a large Reward if she could discover what she knew, both concerning me in particular, and all the rest of the House. Yet was I once so imprudent as to lock up some Papers in my sight in a little Box, (with the Key of which I would never trust her) which Papers were written
with

with my Brothers hand, and contained the Discourse that he had with the Father *Matthew*, and some Notes on divers poynts of Controversie.

When I was sick, my Maid resolved to steal my Key from me, and I was so low, that I neglected all my ordinary Precautions, nor did I when I opened my Box observe that any thing had been taken out of it. In the mean time this cunning Slut *Soubrette* knowing that should she have carried these Papers to my Mother during the height of her affliction she should not at all please her, did what was far more devilish, carrying these Papers her self to the Father *Matthew*, adding what she thought fit by word of Mouth. The Father having these Papers resolved to lose no time, to revenge himself on my Brother, and to prevent me from Executing my designs.

The first thing he did was to visit my Mother and only discoursed her in the General, and at a distance, without discovering all that he had in his mind. My mother took but little notice of what he said, whilst he was with her, but having better considered it after his departure, sent to desire his Return; and the Good Father, who Expected such a message, would not let slip the opportunity, but made a full discovery of what he knew. If I knew my mother aright, I believe that she had made him acquainted with all that she was resolved to do, especially about my Marriage with *Monsieur de Haute Cour*, and being very well assured that the Father *Matthew* was an old crafty Fox, I believe that he shewed my Mother that she was abused. Yet because I cannot be positive in this, I shall only discourse of the Consequences of this affair.

I observed, that my mother did not seem so much afflicted as she used to be, and that she conversed not with me or my Brother with her ordinary familiarity, and that she would sometimes enter ha

into my Chamber, and view all places in it, and that he had frequent discourses with my maid. All these things made me open my Eyes, and begat in me a suspicion lest I were betray'd by this Wretch. My Brother also was gone from home, being obliged to look after the affairs of the Family, so that I had none that I could confide in. At length I was desperately alarmed by one of our servants, who came to me and said, I know not, *Mademoiselle*, what mischief is contriving in this Castle, I see some preparations which don't please me; and your Waiting-maid was heard to say, That within three days we should see a Great alteration here. At the first hearing of this, I was terribly surprized, and knew not what to say, but at length I said to this Person, Thou knowest where my Brother is, take the best Horse in the Stable and go after him, and whatever business he is about, let him lay it all aside, and return immediately hither. If you please (said he) to write a Note to him, it will be better; upon which I hasten'd into my Chamber to write it, which I did in these words.

My most Dear Brother,

Your presence is so necessary at this time, that if you delay your Return but one Hour, you hazard the losing a Sister that loves you better than her Life. Adieu my Brother, I have more need of your assistance than you have of my words; nor have I time to tell you all that's done in this place.

I had left the Door of my Chamber open, and my Trairress seeing that I wrote, hid her self, to see what I would do after I had written, and seeing that I delivered a Billet to the Servant, who was ready to take Horse when I brought it him, she ran and acquainted my Mother with it, who sent after him immediately to stop and search him;

him ; but he was gone too far, so that 'twas to no purpose. When my Mother saw this, she doubted lest I had discovered some of her Designs, for which reason she lookt athwart on me for a long time without saying a word to me : She had also fresh Discourses with my Maid, who did such things in my Presence that I had but too much reason to suspect that I was just upon the brink of ruine. I spent this Day in a great deal of perplexity ; foreseeing the Afflictions that were like to befall me, which made me imploy all my time in reading the Holy Scriptures and in Prayer.

About Sun-set my Mother sent for me into the Garden to speak with me there. This Message filled me with trembling and terrour, yet I went down to her. I found my Mother alone in one of the Alleys, as soon as she saw me, she looked on me with Eyes that seemed to sparkle with Indignation, yet said nothing to me, as neither did I to her ; so that for some time we both were silent. At length, your heart is very proud, *Mademoiselle Justine*, said she, oblige me to speak first. Oh good God, (said I) what may this mean ! is it my part, Mother, to speak before you ? or not rather to expect your pleasure ? She made no reply, but continued on her Walk, and I with her. But immediately I saw two Men enter the Garden, whom I knew not, (whereof one seemed of a good Carriage.) as also my Maid with some other men, bringing with them such things as belonged to me.

I saw all these things without being able to guess what they meant, when my Mother asked them aloud, whether all things were ready ? Yes, *Madam* answered the Gentilest, they are. Then my Mother turning toward me, spake to me in such terms as were most bitter and cruel. Ingrateful and perfidious Daughter, said she, You have made it your business to deceive your Mother, the day is come

in which I'll revenge me on you, for all the Treasons which you and your Brother have acted against me, and hinder your damnable Projects. An Iron Grate shall secure you, and answer for all your actions during your life. Go, follow those Men, to whom I have given Orders what to do, unless you would have them dragg you to the place where I would have you be. The Passion that seized me on these last words, quite transported me. Drag me! said your Anger, Madam, hath blinded you; and lifting up my hand to Heaven, I said, I call God to witness of the perfidiousness and treachery which hath been acted against me, and I pray him to deliver me out of your hand, which I hope he will do. Farewell Madam, after this baleness the worst place in the World will be better to me than to be with you: And having said thus, I turned about, and gave my hand to the Gentilest of the two, and went out of the Garden by a Gate that led towards the High-way, where I found a Coach with four Horses, and four Troopers to guard it: I went into the Coach with my Maid and the two Men. It was above two hours after before I spoke one word, and I was so overwhelmed with weariness, vexation and rage against my Ravishers, that I did not concern my self to enquire who they were, nor what had obliged them to take my Mothers part, and become the Ministers of her Violence.

My Maid was grown so impudent, that she durst insult over my Miseries, laughing at my very face. Take Courage, Mademoiselle, (said she) your condition is not so bad as you imagine. 'Tis bad to extremity answered I coldly, in that I am obliged to have before my Eyes such a Traiteress as you are; and which it may be hath not her like in all the World. See (said she) what Persons get by doing their Duty! they are abused for doing good, you are only enraged against me because I opposed

your Intentions, which would have ruined your Soul. If (said I) you make not this insolent Wretch hold her Tongue, I'll throw my self out of the Coach, though it cost my Life. Ah Mademoiselle, said she, you speak very loftily, as though you were still a *Poisson*, it may be you would not do amiss to turn your self to other Language. The insolence of these words made me turn pale with Anger, which one of the Men perceiving, imposed silence on *Soubrette*, If you hold not your Tongue, (said he to her) I shall find a means to force you to it, which you may repent of: This threatening stopt her mouth.

During this, the Night grew so dark, that in a Wood through which we were to pass, the Coachman mistook his way. The Troopers that guarded us called on all sides, to find some House where they might refresh themselves; but none answered their Calls but the Echo of the Wood: At length two were resolved to spend the Night where we were; these two men had the discretion to leave the Coach after having shut it fast, rather to prevent my flight, than to secure me from the injuries of the Cold and Wind as they pretended. I had this day endured so many fatigues, and had taken so little rest some Nights before, that I slept very sound till the Morning, when our Attendants were in greater trouble than before, seeing themselves in an unknown Countrey in the midst of a vast Forrest, the Weather very misty, the ways exceeding bad, without Guide or Victuals, and without hopes of being able to reach to any other place.

They unharnessed the Horses of the Coach, except the unbridled those of the Troopers, who were more happy than their Masters in that they had wherewith to fill their Bellies. This Accident rejoiced me exceedingly in my Troubles: Well, my Friend (said I) you have carried me away by force to me with hunger: I shall take my Death very peacefully.

ently, for I desire nothing else but to have you keep me Company ; this I am sure goes against the grain with you. My Maid was upon the point of Despair ; in the mean time I had the comfort of insulting over her in my turn. Wretch that thou art, and I. thou art the cause of my Death, but righteous Heaven will that thou dye with me ; and where I shall receive Consolation and Joy, thou art to expect nothing else but the Torment due to thy Treasons.

These words filled her with Confusion and Despair, for she had not a word to answer. After some time we again set forward ; but 'twas past Noon by my Watch, when we found our selves in the same place, and the mist was so thick that we could discern our way no better than in the Night. At length I was resolv'd to send our four Troopers into four parts of the Wood to enquire the way, and to get some Victuals. Three of them returned to us, after having rid a great way, and taken a great deal of Pains to no purpose. 'Twas then that I believed earnestly that we should be all starved ; and having eaten but little for two days before, I was so very weak that I fainted, and they had a great deal of trouble to bring me to my self, though they threw abundance of water on my Face.

Just as I was recovered, the fourth Trooper returned, and told us that about a League and half off, we should find a good Village ; whereupon I went to the Coach again, but not having strength to sit upright, I was forced to lye along ; those that kept me Company placed themselves as well as they could, that they might not incommode me ; and at the end of some Hours we came to the Village, to the great joy of all our Company besides my self. In this Village we had some New Adventures, that you must give me leave to deferr the Relation of them 'till another time.

CHAP. V.

The whole Company being again met, one of them desired *Mademoiselle de St. Phals* to pursue her History; for, said she, we left you in a Wood, dying for Hunger, favour us so far as to acquaint us how you recovered your Life and Liberty.

There are some, answered she, that take such Delight in relating their Miseries, that when they find no Men to hear them, will utter their Complaints to inanimate Creatures: I am not of this Humour for 'tis to me a doubling of my Afflictions to relate them; yet I will deny my self to please you if you can indeed find any pleasure in hearing that which so little deserves to be heeded by you.

The fourth Trooper that was sent to enquire the way, had indeed better success than the other three, but was so imprudent as not to take with him any Victuals, or a Guide to direct us, which I knew not whether to call an Happiness or Misery, because I rather desired Death than feared it. I lay in the Coach employed only in Prayers and spiritual Meditations. Be of good Courage *Mademoiselle*, said the elder of those two to whom my Mother had committed me, we are told there is a Village within a League and half, in which you may rest and refresh your self. I hope, said I, I shall dyë before I come thither, and that there by God will deliver me from my Mothers Violence, and you from the reproach of being his Mistress. *Madam d'Ombrecal*, answered he, loves you tenderly, and what she has done is only out of fear, least you should ruinë your self, and she de-

fires nothing else but to place you where you may entertain better Thoughts than those you had, and which have obliged her to use you as she doth. Though these words were somewhat insolent, yet I contented my self with saying, That God is righteous, and will sooner or later reward men according to their wicked Designs.

Possibly you may wonder that my Mother should have so far lost her reason, as to abandon an only Daughter to the discretion of two men, four Troopers, and a Chamber-maid whose damnable wickedness she well knew. I must say thus much in her justification, that these two men were in a sence allowed to our house, that the Elder had always a great deal of passion for my Mothers interest, who for her part loved him and did him many kindnesses: so that he whose Name was Monsieur *de Rabours*, having but a mean Estate, and being driven to some straits, had reason to keep in my Mothers favour, who paid him well for his Services. My Mother sent for him, discovered her Design to him, and furnished him with necessary Directions and Provision for carrying me into a Cloister till further order. The Younger was a very honest Youth, a good Carriage, and the others Nephew, and could fain have discoursed with me, had I not been carefully watch'd by his Uncle and my Maid.

The Evening approaching, my Maid left the coach, and the Uncle went to give some Direction to the Troopers and the Coach-man for their being ready the next Morning, which gave the young *Rabours* the opportunity of speaking thus. If you, Mademoiselle, (said he) have been deceived, so have I, I could never have imagined that they had engaged me in so base an action as this is. To convince you of my Repentance, command me any thing in which I may serve you, and I'll readily do it, as becoming a Man of Honour. Do you, said I,

Speak sincerely? for aſter ſuch baſeneſs I have reaſon to diſtruſt the whole World. If I deceive you, ſaid he, may Heaven cruſh me with its Thunder, but my Actions ſhall free you from ſuſpecting my ſincerity. And for my part, ſaid I, if God be ſo gracious to me as to free me out of theſe Troubles by your Means, I promiſe you as great an acknowledgment as you can expect from a Virgin of my Birth. Go, do the beſt you can, I give you full power to take what Courſe you can for my Deliverance.

We had hardly ended this ſhort Diſcourſe, when my Maid returned, and immediately after the Old *Rabours*, and a Country-man with him. Here's a good Man ſaid he, which is as it were an Angel ſent from Heaven, who offers to guide us to the Town of — will you go thither to Night (ſaid he?) You know, (ſaid I very coldly) that I have no will left me, do what you pleaſe. I believe, Madamotte, (ſaid the Nephew) that we had beſt go thither this Evening, and am certain that all of us ſhall be better there than here: Do what you will, ſaid I, you have no power over me but what God hath given you, and which he can alſo take from you. Hereupon the Uncle and the Nephew diſcourſed together ſome ſhort time, and the reſult of their Conſultation, was, That the Troopers were commanded to bridle their Horſes which fed at large, and the Coachman to harneſs his, which was all done in a quarter of an hour. When every thing was ready the Country-man who perfectly knew all the turnings of the Forreſt, got upon the Coach, and as ſoon as a ſmall wind had diſſipated the Fog, the Moon ſhone very bright, ſo that all things ſeemed to concur for our Deliverance, out of what ſeemed to be an enchanted Forreſt.

We had an hours riding before we could reach the Village; but when we were once out of the

Wood, every one of us seemed somewhat comforted, in the hopes we had of refreshing our selves when we came to our Quarters, whither at length we came, though 'twas after Eleven at Night. As soon as we were come, I fell into a deeper swoon than ever; so that they could not bring me to my self, either by throwing water on my face, or by any torment they inflicted on me. At length we arrived at the Gate of the best Inn in the whole Place, where the old *Rabours* demanded whether there were any Lodgings for us: the Landlady of the House replied, That all her Chambers were taken up by the Company of another Coach, except two, which, if we liked them, were at our service, and invired us to see them: For my part, (said the Nephew) I judge it best to take any that we can have; for seeing she now lyes in a swoon, if she should happen to dye under our hands, we shall be accused of being her Murderers; and her Mother who hath committed her to you, will not fail of requiring the Life of her Daughter of you, and make herself a Party against you. You say well, Cousen, said the Uncle, (as I was since told) let us carry her up, her indisposition is caused only by weariness, fasting, and the fatigues that she hath endured; one moments rest and refreshment will recover her, and to morrow we'll continue her Journey.

Having said thus, they took me out of the Coach, more like a dead Person than a living, and laid me on a Bed, where I found my self as soon as I revived, encompassed with a great many People, who were very earnest to help me; amongst others there were two very beautiful Ladies that sat on my Bed-side, and a Lady that seemed to be their Mother. I look't upon them with a great deal of disturbance, which Persons use to be under upon their recovery out of a swoon: Is it possible (said I) that I am yet alive? Oh how much better for me is Death than Life! *Mademoiselle*, said the old Lady, consi-

der I pray you, that seeing we are ignorant of what God hath determined concerning us, 'tis the Duty of a Christian to resign her self entirely to his Will, and to follow the Example of Jesus Christ our Lord, and to say with him, Not my Will, but thy Will be done.

Madam, (answered I,) I am extreemly obliged to you, for your Civilities towards a poor Stranger, who was the day before yesterday, happy amongst all those of her Birth and Quality, and whom you now see to be a wandring Vagabond, ready to dye under the Cruelty of her Mother, who intends to force her into a Convent: But Madam, added I, may I know to whom I am obliged for the care you have taken of me, for methinks you speak not the Language of Roman Catholics. No Mademoiselle, replied she, neither I nor my two Daughters do, nor by Gods assistance ever shall speak it. Blessed be the Lord, said I, that hath made me meet with some of the Household of Faith, such as are enlightened by his Truth. Hereupon I remembered what I had heard my Father say on his Death-bed, *Oh the depth of the Riches, of the Wisdom, and of the Knowledge of God! How wonderful are his Judgments, and his ways past finding out!* I have been hurried out of my Fathers House to be cast into an Abyss, out of which I am hardly escaped; and God hath by his good Providence cast me into such Company, as were capable of returning me into the way of Life, had I strayed from it.

In the mean time the Uncle and the Nephew look'd on each other with some surprize: At length the Uncle impatient of any further delay, and vexed at our discourse, Mademoiselle, said he, I believe you are now strong enough to eat, for we must go hence in two hours. And for my part, said I, I am weary of travelling by Night, and declare that I will not leave this place til the Morning. Mademoiselle,

selle, said he, I shall only tell you, that I dare not transgress the Orders your Mother hath given me. Hath my Mother (said I in a Passion,) hath my Mother commanded you to kill me with Misery and Hunger on the Road? and hath she obliged you to be my Executioner, as you have almost been already? I cannot (replied he with some heat) be your Executioner, since I endure the same fatigue that you do, your swooning excepted. But to tell you plainly, know, that I have Orders not to stop in any place where there are any *Hogons*, and I am resolved not to transgress them; wherefore, Mademoiselle, prepare your self for your Journey, in two hours at farthest. If you drag me hence, said I, you shall do it by piece-meal, for I had rather dye than be any longer in the hands of such a Fute as you are.

The Nephew hearing this Discourse, Uncle, (said he) you must not too strictly follow the Orders, which Madam d' *Ombretal* gave you, who never imagined that such Accidents would have befallen her Daughter. There are certain occasions in which we must be governed by Prudence. Monsieur Nephew, (said the old *Rabours*, with a kind of forced smile) you are but a Young Man 'tis not your part to give Counsel, neither will I take it. 'Twill appear in the end (said the young *Rabours*) who will have most thanks: Hereupon he arose and left the Chamber for a quarter of an hour.

Whilst he was out of our Company, he went into a lower Room where the Troopers were, who eat and drank very heartily, thereby endeavouring to make amends for their former trouble. They did not at all observe him, so that he took their Carabines and Pistols, and made the Powder that was in their Pans to wet, that 'twere impossible to discharge them without a Miracle. He would also have seized on their Hangers, but he could not find them. Having done thus, he returned towards the Chamber, and met at the Stair-head a Gentleman that said thus unto

him: Is it possible, Sir, that this Lady is the Daughter of Monsieur d'Ombrevail, formerly Camp-Master, who dyed some months since? The very same, Sir, said the Nephew: If so, said the Gentleman, your Life or mine shall go, before you shall carry her any where against her Mind. There's no need of that, said the young Rabours, and if you are a Person of Honour, I desire your assistance. Explain your self (replied the Gentleman): I'll explain my self in this Chamber (answered he,) and immediately they came both into the Chamber where we were.

He found his Ukle, who still earnestly urged me to arite, I don't know what he would have done at length, but the sight of his Nephew, who came and sat at my Beds foot, stop't his mouth. Mademoiselle, (said the Nephew to me) set your mind at rest, I assure you I will dye at your feet before they shall offer you any Violence. I have been drawn in to be a Partner in a base Action; I was utterly ignorant of the Design, but now I plainly see the injustice they have done you, I am resolved to make a reparation for a fault that I have against my Will committed. Then I am delivered, cried I, with a transport of Joy, I see how God doth from time to time provide means for my assistance. You don't know all, said he, for Monsieur here (shewing me the Gentleman) was about to have fought me, thinking that I had been one of your Ravishers. Immediately the Gentleman came to salute me, and made me many obliging Protestations; whom I answered with such Civilities as were suitable to my present Necessity, and as so generous a Gentleman deserved. In the mean time the old Rabours left the Chamber, and his Nephew believed that he was gone to work no ordinary mischief, which caused him to have a secret Conference with this Gentleman and another that was his Companion, a man of great
honesty.

honesty and bravery : The result was, that the Ladies were to retire into a Chamber, where they might be free from all Insults. The old Lady was afraid some mischief would be done, but *Rabours* assured her, that all the mischief would be some noise and a vain fear, and that he had taken sufficient care to prevent all other. They led me therefore into their Chamber, the Door of which we bolted, where instead of going to Bed, we fell to Prayers, that God would prevent the Misery where-with I was threatned.

We were but just gone away when the old *Rabours* came up the Stairs, followed by the four Troopers, with their Pistols at their Girdles, and their Carbines in their Hands, intending to carry me away by force, and to kill all that should oppose their Design ; they found the young *Rabours*, to whom the Gentlemen had lent a Pistol, which he held in one hand, with his Sword drawn in the other, and the two Gentlemen were in the same Posture : They had left the Door open, so that they might freely enter ; the old *Rabours* rushed in first, asking for me : She is, (said one of the Gentlemen named Mounfier d' *Arbaux*,) gone to her rest, with Persons of honour, with whom 'tis fitter she should be than with such as you. If she comes not immediately and go with me, assure your selves that it shall cost you dear, be you what you will. especially that Traytor there, (pointing to his Nephew.) We have had to do with worse Lads than you are, (said the Gentleman very boldly) and you are not such as we should be afraid of.

The old *Rabours* stayed not to return any Answer, but presenting his Pistol to his Nephews Breast, *Raskd*, said he, bring me *Mademoiselle de St. Phale*, or thou art a dead Man. Uncle, replied the Nephew pray address your self to some body else, for I would not have the honour of fighting with you. This

teful Answer enraged the old *Rabours* beyond measure, so that he endeavoured to have discharged his Pistol on his Nephew; but as the young *Rabours* knew very well before, it took not fire. However this Attempt of his Uncle so enraged him, that he fell upon him, threw him to the ground, and wrested his Sword out of his hand. The Troopers endeavoured to assist the Uncle, but the Gentlemen hindered them, which forced him to cry out, Fire you cowardly Rascals, fire upon them. They needed not many words to move them to this, but immediately attempted to discharge their Carbines, which had no more effect than if they had been loaded and primed with Shot, which made them betake themselves to their Pistols, but the thing was still the same. The Gentlemen irritated with these assaults, gave them many blows with the flats of their Swords, threw them to the ground, and trod them under their Feet; all which they did with ease, as having to do with Persons that were half Drunk; they also took from them their Carbines and Pistols: In a word, the young *Rabours* told me the next Morning, that there was never seen a more furious Combate without any Blood shed.

The old *Rabours*, who was much more vexed for having lost me, than for all the ill success of his Enterprize, knew not what measures to take: for my Mother, on whose Charity he lived, he concluded would for ever banish him her presence; and this was what he feared more than any thing else in the World. He found the Landlady of the House, and enquired of her what the Name of the Judge of that Village was, but he happened to be from home. This mock-fight being over, as I have related it, the three Gentlemen came laughing into our Chambers, and showed us the prey they had gotten from their Enemies. After they had been with us for some time, the Old Lady said to us, Let us

not

not laugh yet, for I am still afraid of some unhappy issue of this business; not that those who attacked you can do us any injury, but *Madam d'Ombréval* will certainly arm all the whole Church of *Rome* against us, to revenge this Affront, as soon as she shall hear of it. You have no reason to fear (said I) for none of them knows my Deliverers: And if the storm must fall on any Body, 'twill be on the young *Rabours*, whom yet I hope to find a way to secure from it. Let us only consider (said *Monsieur d'Abaux*) what course to take to-morrow, for *Mademoiselle de St. Phale* must, if she approve it, go with us. This offer was too advantageous to be refused, so that I embraced it with all my heart.

Whilst we were discoursing of these things, one of the Troopers came up to our Chamber, desiring to speak with the young *Rabours*, who would not hear him, but in the presence of all the Company, to which he consented, and confessed that he had been unhappily engaged in a shameful Action; and that if he would restore his Carbines and Pistols, he would immediately retire to his own home. And why should we take your word, answered he? have we not just reason to believe, after the Attempt you have made on us, that should we deliver you your Arms, you would employ them against us: I confess, replied the Trooper, you have reason to suspect me; but if I immediately return home, I believe you are generous enough to send them me, and in this hope I leave them with you.

Methought the Troopers offer was very reasonable, so that I answered in *Rabours* his stead, that he should certainly have his Arms restored, if he would keep his Promise. I also fancied that this Trooper might be of farther use to me; and therefore, Friend, (said I) how much were you pro-

mis'd for your Pains? tell me freely. Mademoiselle, (answered he) I'll conceal nothing from you: Madam your Mother promised each of us four *Louis d'ors*, whereof we received one in hand, besides all Charges, which were to be paid by Monsieur *Rabours*. You know, (said I) that not having carried me to the place appointed, you will be frustrated of the rest of your payment, and God grant that she deal not more severely with you, for you may easily imagine that now you shall never carry me with you, and that those who have delivered me out of the hands of *Rabours*, will defend me from his Violence. I have told you already, Mademoiselle, (replied the Trooper,) and I again assure you, that I'll not be any more concerned with them, but immediately retire home: And to convince you that I truly repent of the Crime I have committed, I am ready, if occasion offer, to spend my Life in your Defence.

I thank you, said I, yet I have thought upon a way in which you may advantageously serve me, without exposing your self to any danger, and I assure you, you have reason to promise your self a better gratuity from me, than you could expect from my Mother, though you had succeeded in your project. Go to your Companions, show them the impossibility of carrying me hence; and that consequently they must expect no further Reward from my Mother, but assure them that if they will all of them return home, they shall receive the four *Louis d'ors* from my Brother, to whom I'll write in their favour; and for my own part I promise you six, besides what you may expect from my Liberality. My Companions (said he) are so drunk and mad, that they talk of nothing but of burning the house, to revenge themselves of the Affront which they have received; but were they once come to themselves, I might possibly work somewhat upon them.

You

You may assure them, that my Brother will not fail of pursuing us, according to the Advice that I have given him; who, if he find them before they have made their peace with me, will deal with them without any mercy.

Indeed, Mademoiselle, replied the Trooper, you have brought a very pleasant Stratagem into my head, and which may have good success. Let some one of the Gentlemen that are with you, feign himself to be sent from Monsieur de Ponsins, and let him enquire at this house whether you are, or have been here; or any can discover where you are gone? I'll instruct the Landlady in what she ought to say, and if the Gentleman ask for you, come to your Chamber-door and answer him according to his Demands. In the meantime I'll place my Companions in a place where they shall hear all that passeth, and I'll terrifie them with the coming of Monsieur de Ponsins, that they shall immediately take Horse and flye with all imaginable speed, leaving Monsieur Rabours with the Coach in pawn for the reckoning.

This Device was very well approved of by all our little Assembly, and something also was added to it, and one of the Gentlemen offered to act the part of the Trooper that was to be sent out upon the Enquiry; he immediately drew on his Boots, and fitted himself for the Journey, and having gotten his Horse in a readiness, he went down by a private pair of Stairs, mounted, and having fetcht a compass, about Day-break he returned by the High-way to the House in which we were, where being come, he desired to speak with the Landlord, upon which the Landlady appearing, Madam, (said he) is there not a Coach lately come to your House? There are two, answered she: But is there not one, (replied the pretended Trooper) in which is a young Lady cloathed in mourning, accompanied with two Men and a Chambermaid,

maid, and guarded with four Troopers? There is such a one, (said the Landlady,) but would to God I had never seen it, it hath caused such uproars in my House. What, (said he) have these People been guilty of any Disorder? hereupon the Landlady gave him a full Account of what he knew very well before, with many pleasant Exaggerations. Madam, answered Monsieur *de Charles*, (for so was the Gentleman called,) don't trouble your self, they shall pay for the damage they have done you; and if you have any resentment against these Wretches, you shall have the pleasure within these two Hours to see your self fully revenged on them: You but jest with me, (said she.) To convince you (answered he) that I speak sincerely, know that I belong to Monsieur *de Pontis*, the Brother of Mademoiselle *de St. Phale*, who is but a little way off with a number of Troopers, whom he hath sent into all Parts to enquire for the Coach which he seeks; I have been so happy as to find it, and will now return to inform him of it. But I would first speak one word with Mademoiselle *de St. Phale*, you can hardly do that Sir, (said the Landlady,) she is in Bed, and I dare not disturb her. My Business to her (said the Trooper) is of the greatest importance, hold, there's a Crown for you, do me this favour. The Landlady made him a low reverence, and readily taking the Crown, said, she would do what she could: All these things were contrived before; so that I was up, and seemed very willing to discourse with the Trooper, who came up the Stairs, taking his Pistols with him, and met me at my Chamber door. I am (said he) beyond expectation happy to find you and discourse with you. Your Brother is but two short Leagues off, well accompanied: So that if you can but retard your Journey two hours, you will be absolutely delivered. I believe, (answered I) that those who have so generously

ally assisted me in my need, will not leave so honourable an Action imperfect, but will continue their assistance till that time; but yet I beg you let there be no delay. No Mademoiselle, said he, you are no need to fear that: After this he went down, remounted his Horse, and returned by the way he came a swift Gallop; and having fetch'd a full Compass came into the back-door of the House, where a Servant waited for him, pluck'd off his boots, and came up to the Chamber where we were, by the private Stairs, none perceiving any thing of this farce but those that were made acquainted with it.

In the mean time *Gonjou* played his Game well on the other hand, (for so was the repenting Trooper called) for he took care to make his Companions hear the Dialogue between Monsieur *de Charles* and the Landlady, and afterwards that between her and me, for we spake aloud on purpose. The Landlady told me, when I spake to the pretending Trooper, that I need not be afraid the other Troopers would hear me, for said she, being drunk like Piggs, they'll sleep like Piggs. Yet they heard very attentively, the first vapours of their wine being spent, so as they were capable of Reason, and it may be of Fear. For my part, said *Gonjou*, I'll be gone, I am not mad to wait the coming of Monsieur *de Ponsins*, 'twill be dreadful to meet him when he is in a rage: I am sure if I can avoid meeting him here, I shall make my peace with him; but if I should meet him here, I shall be dealt worse with than I have already been. Farewell my Friends, I'll advise you nothing, you know what you have to do; for my part, I am resolv'd to retire while I may, without staying any longer in the Storm.

These words spoken by the bravest of the four, struck them all with amazement, and made them resolve

resolve to be gone. But how shall we do this? (said one of the three) we have not only lost all hope of the four *Lotis d'ors*, but they have taken also from us our Carbines and Pistols: I dare not return after such an Affront, I had rather tarry till Monsieur de *Portins* comes, though I hazard my Life by it. We may do what's much better, said *Conjou*, Mademoiselle de *St. Phale* is Good and Generous, let's beg her Pardon, and submit our selves to her Will, we can get no hurt by doing thus. Let's go, said the other, my mind gives me all will be well. The two other Troopers readily embraced this Advice; so that *Conjou*, who brought them to me, and who spake the best of the four, spake for all the rest, as near as I can remember in these words. Mademoiselle, said he, here are we four penitent Criminals, come to implore your Mercy: We confess we have done amiss, and those that seduced us, never told us that we were to be Assailants in so base a Violence, much less against a Person of your Merit. But though we might plead our ignorance for our Justification, we had rather have recourse to your Clemency, and beg you to pardon us, and we shall immediately return to our own homes, if you please to order our Arms to be restored to us.

I would not (said I) do you any hurt for what you have done against me, both because you were seduced, and because you never lost the respect you owed me, but when you were not your selves, so that I pardon you with all my heart. Your Pistols shall be restored you, but for your Carbines, you are not to expect them till you are at your own homes. Prudence obligeth me to deal thus with you. I assure you also of my Brothers Pardon, who will pay you more than my Mother promised you, for which I pass my word before all these worthy Persons present. They seemed very well-satisfied with what I said. After this they withdrew, and went to see the Old *Rabours*, who

was almost mad at this Change. They quarrelled some time about the Reckoning; but I sent them word that they should be gone, and that I would discharge it, and keep the promise I had made them. They therefore left us about six in the Morning, it being day all abroad.

Hitherto all things went well, but the excess of my happiness had like to have caused me greater trouble than that which I had escaped. My Brother was indeed in the Country making a diligent search for us, accompanied with Monsieur de *Haut-Cour*, and twelve Troopers, who were all of them either of the Reformed Religion, or extraordinary Admirers of my Brother. They found out the way that we had taken, and having Gunies they passed through the Wood without losing themselves as we had done, they rode hard all Night and were but a quarter of a League from this fatal Village, when they met our four Troopers, who were surrounded with their twelve, and Monsieur de *Haut-Cour* and my Brother were about to have sacrificed them to their Fury; which *Gonjou* seeing Monsieur de *Pon-fer*, (said he) I beg you not to follow the first motions of your Anger, but hear me. We are going back by *Mademoiselle de St. Phale's* leave, who is at Liberty, and hath promised us, upon Condition that we would leave her, to make our peace with you. And where is my Sister? (said my Brother,) She is (continued *Gonjou*) in the Village that is before you in very good Company. If you please we'll guide you thither. Yes (answered my Brother) you shall go with us, either freely or by constraint; for, said he, if you have given her the least reason to complain, or have lost that respect you owed her, your Lives shall answer it. We are very well pleased (said *Gonjou*) with what you say, we'll go with you with all our hearts. Hereupon they were all four placed in the midst of the twelve Troop-

Troopers, and making what convenient haste they could towards the Village, came thither just as we were about to break our Fast, we having had no great desire to eat any thing in so troublesome a Night. As soon as I heard the noise of the Horses in the Court, I looked out at the Window, and saw Monsieur de Haute-Cour and my Brother. I immediately made the greatest haste imaginable down, and ran to embrace my Brother: Ah Sister, (said he) are you at liberty? Yes Brother, (said I) thanks be to God I am. At this very instant Monsieur de Haute-Cour came up to me, and discovered by his Joy the terrible fear he had been under of losing me, at which I was extremely pleased.

In the mean time the two Gentlemen who had so generously defended me, together with the Old Lady and her two Daughters, came down to us: I presented them to my Brother and Lover, and gave them an account of their kindness towards me, to which they returned the most obliging answers in the World. The young *Rabours* thought not fit to appear with them; but I declared his Carriage towards me, which so touched them, that they were impatient till they saw him. At length he came, and my Brother and Lover affectionately embraced and thanked him for his Noble and Generous Actions, with many sincere Protestations never to forget them as long as they lived.

All this while the Old *Rabours* lay upon a Bed, having his Mind tormented with a thousand cruel imaginations, he had not served my Mother according to her Expectations, and had mortally offended my Brother and me; not to mention Monsieur de Haute-Cour who had reason to be enraged with him; and his fear was increased, when he understood that my Brother, with all his Company, was come to the house in which we were. The Young *Rabours* intreated for him, that my Brother would
 pardon

pardon him : For your sake, said my Brother, I would do harder things than this, though he hath extremely forgot himself and his Duty ; but seeing God hath been pleased to restore my Sister, I am content to pass by all. You are at Liberty, my Friends, (said he) to the Troopers, whom he had forced to come back with him. But there's more to be done, said I ; I promised them four *Louis d'ors* apiece if they would go home, and leave me at Liberty, which they did. Well Sister, I'll add to what you have promised them, and give each of them Six. If (said I) you give them six a piece, *Gonjou* must have ten ; upon which I gave him an account of the Industry and Artifice which *Gonjou* had made use of in serving me. I'll out bid you once more, Sister, (said my Brother) he shall have twelve. But this is not all yet, said I, I must beg your Pardon for my waiting Maid. Indeed, answered my Brother, 'tis against her that I am most enraged ; this Wretch to whom you have shown so much kindness, and on whom you have laid so many obligations, hath yet been so wicked to betray you, I can hardly resolve to pardon so base a Creature ; yet since you desire it, I will do it, however, I am resolved to terrifie her a little for my satisfaction.

As soon as we first came to this Village, this Wretch gat her immediately into the Kirchin, and led so heartily on what first came to hand, that she never thought on me ; afterwards finding her self, somewhat sleepy, she threw her self upon a Bed, so that I saw her no more : She slept so heartily that she heard nothing of all the disorders of the Night. The People of the house showed us the Chamber in which she lay, into which we should have gone, had not the Young *Rabours*, who went to seek his Uncle, brought him to us, partly willingly, and partly by force. He was as pale as a

Male-

Malefactor, that every minute expects the stroke of Death — I perceived the Confusion he was under, and pityed him; Monsieur de Rabours, (said I to him) lay aside your fear, my Brother hath already Pardoned you, and is disposed to bestow on you greater marks of his Generosity than ever you received from my Mother. Hereupon my Brother spake to him thus :

Monsieur de Rabours, said he, God who knows the secret of my Heart, is my witness, that I now have no grudge against you. — 'Tis enough for me that I see your Designs frustrated, as they were unhappily conceived. What did you think when you made your self the Instrument of my Mothers Fury, to act this Violence against my Sister, and drag her (as it were) against her Consent into a Convent? Where were those Principles of Generosity that ought to reign in a Gentleman, when you undertook an Action that many Persons would have abhorred as unworthy and base? 'Tis true, you did nothing against the Daughter, but by the Mothers Order; but should you not have considered, that there are some Commands which Justice obligeth us not to obey? What right had you in my Sister, that you should presume to imprison her during her Life, or at least so long as her Mothers rigour should endure? What benefit could you expect from this? possibly some recompence from my Mother. But had you not reason to believe that in time her displeasure would give place to the voice of Nature; and that when my Mother should come to her self, she would be extremely troubled at what she had done, and vent all her rage on those that had been too prompt and officious in serving her in it? What a shame is it that Monsieur your Nephew should teach you your Duty, and that he should be the first that was sensible of the Injury he did, in pursuing so base an Enterprize? I'll say no more of this mat-

er. but I assure you for your Comfort, that you may promise your self more kindness from me, than ever my Mother shou'd you: And having said that, my Brother gave him his hand in token of perfect Reconciliation.

The old *Rabours* would have return'd an Answer, but my Brother perceiving the trouble he was under, slept him, saying, I'll hear you another time. Immediately he went into the Chamber, where my Maid lay asleep; he had with him my Lover, four of his Troopers, and the Landlady of the House: This Wretch was still in a deep sleep, when my Brother awak'd her, pulling her violently by the Arm, Trayterous Wretch, said he, Where's my Sister? Upon this she started up, and was for some time not able to speak a word: Speak, said my Brother, Where's my Sister? unless thou wilt be immediately put upon the Rack, and have thine accursed Life torn from thee by Violence; I'll wait no longer; Ropes there, presently; I am resolv'd to have the Pleasure of seeing the wickedest Creature the Sun ever saw, dye in the midst of Torments. Ah Mounseur, (cried she) she is at rest in a Chamber here by. No, Mistress, said the Landlady, you are out in that, she went away above three hours agoe, in the Coach with the Gentlemen that came with her, and the four Troopers: And why (said she weeping) did no Body call me, that I might have gone with them? The old Mounseur *de Rabours*, replv'd the Landlady, told me, that he had Orders from Madam d' *Ombrevail*, to leave you in the first Quarters they should lodge at, and to continue their Journey without you; 'tis true, they pay'd for you, so that you may go where you will, I have nothing to demand of you.

It may be (said my Brother) you may have nothing to demand of her, but I have, I'll force her to tell me where my Sister's gone, for she knows the

the place to which they have carried her. No, Mounſieur, ſaid ſhe, I'll ſwear I know nothing of it. Thou wilt not tell me, thou Wretch, (ſaid he) bind her faſt, I'll extort it from her by force; hereupon the Troopers came towards her with Ropes and red-hot Pincers, which ſhe ſeeing, ſcreetcht out aloud, wept, fell down at my Brothers Feet, embraced the Knees of my Lover, rolled her ſelf on the ground, tare her Hair, Curſed her Deſtiny and Wickedneſs, which had reduced her to ſo much Miſery. Confels, treacherous Wretch, ſaid my Brother, where's thy Miſtreſs. Alas, Mounſieur, (ſaid ſhe) I cannot tell: If you are reſolved to kill me, yet what will it profit you to torment me, to force me to Confels what I do not know. I believe indeed (ſaid the Landlady) that ſhe doth not know, for the Reaſons I have already told you. I am inclined to think ſo too, ſaid my Brother, but ſhe ſhall dye, ſhe ſhall be hanged at the firſt Tree we come to, let ſome Body call a Priſt to Confels her. This Sentence filled her with Deſpair. "Alas, my God, (ſaid ſhe) I have betrayed thoſe that confided in me, and never did me any Injury, and I am betrayed by thoſe whom I truſted; as I dealt with my good Miſtreſs ſo am I now dealt with: Ah, Mademoiſelle de St. Phale, Ah my good Lady, wherever you are, I begg you to believe, that I dye with infinite regret for having betray'd you: Alas, you ſaid but two days ago, that God is juſt, and that he would reward me according to my Deſerts; I mockt you then, but I ſee now 'tis not good mocking any, eſpecially thoſe that have the Gift of Prophecy.

Mounſieur de Haute-Cour and my Brother were forced to turn away their Faces, to hinder themſelves from laughing; for my part, I heard all from the next Chamber, which was only parted from hers by a Cieling of Boards, and I laught as heartily as

ever I did in my Life: *Madam de Garde*, her two Daughters, and the Mounfieurs d' *A-baux* and de *Coables*, were of the same Humour. At length I could hold no longer, but cryed out aloud, Pardon, Pardon. Ah, cryed the Criminal. 'tis the Voice of my good Mistress: For God's sake *Mademoiselle de St. Phale*, come to my assistance, for I hope only in you. Look, said Mounfieur d' *A-baux*, you are made a Saint while you are alive, notwithstanding you are an Hugonot, you cannot but assist a Devoto that Prays with so much earnestness, you will have no Customers if you neglect the first invocation that's address'd to you. I did not tarry to return an Answer to this raillery, but went immediately into the Chamber where my Brother and my Lover were. As soon as my Maid saw me, she wash'd my Feet with her Tears, she kiss'd them, and made me a hundred Prayers, which I answered in a few words. I would not, said I, speak for thee till now, because I was sure they would do thee no other Injury but affright thee, though indeed I might justly revenge me on thee: But God forbid that I should recover any Animosity against any one, on a day which he hath miraculously deliver'd me out of my Enemies hands. I pardon thee, and I do it sincerely; I am sorry that thou hast made thy self incapable of living with me, 'twere a breach of Prudence ever to trust thee more; but I'll give thee my Testimony not only of my Goodness, but also of my Liberality. You are my Good Mistress, answered she, you can do nothing but what is Good and Generous, I now feel my self sensibly touch'd with an extream regret for having offended you, a regret that will eternally abide with you. I caus'd her to arise from the Ground, where she lay insensible; afterwards she begg'd my Brothers and my Lovers pardon; they both pity'd her and gave her Money: I also opened a Coffer which I had,

and

and gave her somewhat of a good value, with promise that I would give her more hereafter.

During these and some other passages, dinner was ready, which if it were not very delicate in itself yet the good Stomacks which we all had, made it seem to be so. There were two Tables, at the largest of which sat the sixteen Troopers, my Brother having strictly charged all that came with him not to say any thing to the others about what had passed, for fear of some new disorder. At the other Table were Madam *de Garde*, her two Daughters the two Gentlemen her Sons in Law, viz. the *Monsieurs d'Arboux* and *de Charles*, my Lover, Brother, and my self, with the two *Rabours*. All the passages of the last Night were buried in silence, for fear of rubbing upon those wounds which could not yet be well healed.

After Dinner we were much concern'd to think what course we should take, especially with respect to me, where 'twas fit I should retire; and also with respect to the Old *Rabours*, what he should say to my Mother, who we knew was not a Woman to be put off with bare pretences.

As for what concern'd me, Madam *de Garde* generously offered me her House, where I might safely make my retreat, till we should have more leisure to take new measures: This offer she made in such an obliging manner, that I could not but accept it. Concerning the excuse of the Old *Rabours* 'twas thought fit that he should pretend that he was fallen sick in a certain Village, and that during his Sickness, I had made my escape in a Disguise; and that they could get no News of me, notwithstanding the Diligence they used. I confess I had some repugnance at passing in the World for a Run-away but my Brother told me that I must go out *France* Incognito, and that 'twas fit I should submit to what I knew in my Conscience to be necessary.

Innocent, to which at length I consented, because my Brother and Lover approved of it, as done out of pure necessity.

After these Resolutions were taken, and all the Troopers except the four first were sent back, and the reckoning discharged, we resolved to stop there all that day and the Night following, to refresh and rest our selves. My Brother had a Conversation with *Madam de Garde*, and her two lovely Daughters, (who were the Wives of *Monsieur d'Arbanx*, and *Monsieur de Charles*,) who with the two *Rabours* spent some time in play, so that *Monsieur de Haute-Cour* and I were left alone.

My Lover was extremely glad to see me delivered, because he was terribly afraid least he had lost me for ever, which he would have done, had they carried me into the fatal Cloister where I was to have been buried alive. My Joy was not, it may be, inferior to his, though I had a greater command over my self than he had. Ladies (said *Mademoiselle de St. Phale* to the two Gentlewomen of *Hamburgh*,) when your time to Love is come, possibly you will excuse my Sentiments, it may you may be more artificial Hypocrites than I am, in denying them. I won't tell you, said *Mademoiselle Leonora*, what I would do; I believe it, added *Mademoiselle de St. Phale*, for it may be you would do worse than I did. Pray *Mademoiselle*, replied the other, continue your Relation, and afterwards I'll answer you.

I shall not, (continued *Mademoiselle de St. Phale*) give you an account of all that passed between us, for there's a certain sweetness in the Discourses of such as are in Love, which cannot be found in such as are not under the power of this passion. I shall only tell you, that depending on none but my Brother, whose Consent I had as well as my Father's before his Decease, I was not so Ceremonious with

Mon-

Monfieur de *Haut-Cour*, as I ſhould have been, had we not been engaged. 'Tis true, one thing much troubled me, that Monfieur de *Haut-Cour* would not find thoſe advantages with me, which he might have promiſed himſelf, were not the Reformed in *France* ſo outraged as they are. I diſcovered my regrett to my Love, who by his ſincere words convinced me, that he only minded the qualities of my Perſon, that would I ſuffer him, he would have followed me wherever I went. He would alſo have given me indubitable Evidences of his Fidelity, but I would not receive them, ſatisfying my ſelf with his word, as he did with mine.

Our Converſation together was ſo long, that my Brother interrupted us, inviting us to take a little Walk. Immediately we went into the Garden, where my Brother taking Monfieur de *Haut-Cour* aſide, diſcourſed a conſiderable while with him and the Old *Rabours*, who diſcovered a great many things to him which I could never perſwade him to tell me, for fear of grieving me. Thus much only I learn'd, that my Mother had reſolved to leave me in the Convent during my Life, to diſinherit my Brother, and to beſtow the greateſt part of her Eſtate on the Jeſuites, all at the inſtigatiſon of the Father *Matibow*, who had made himſelf more abſolutely than ever, Maſter of her Spirit.

This Reſolution which my Mother had taken up againſt my Brother, vex't me more than all that ſhe had done to me, for methought 'twas horribly unnatural. My Brother heard it with a great deal of Indifferency, and (as he told me) made only this reply, Theſe are the ordinary effects of Bigottry, which makes Perſons rob their own Children to enrich Strangers, eſpecially Counterſeit and diſſembling Monks. My Brother thanked *Rabours* for this Diſcovery, and was reſolved to take ſuch meaſures as might ſave his Paternal Rights. At length Mon-

Seur de Haute-Cour, who understands the Mystery of engaging mens minds, discoursed the Old *Rabours* with so much Affection and Reason, that he made him as Zealous for mine and my Brothers service, as he had formerly been for my Mothers Interest.

The Evening we sup't together with greater cheerfulness than we had discovered at Dinner. *Madam de la Garde* and I contracted an inviolable amity. I lodged with her in the same Bed, where she made me give her an account in what manner, and by what means I had embraced the Reformed Religion, at the relation of which she shed many Tears of joy and tenderness; and exhorted me to continue in the good way into which I had entred, and to make my Declaration as soon as I could, which I also resolved to do.

The next Morning my Brother gave our Land-Lady what she demanded: We sate out very early, as we had need, because this dayes Journey was very long, so that we could not reach the Castle of *Madam de la Garde* till 'twas Night. At our entrance she did us all possible honour, receiving us with respect, and a thousand Caresses. I must confess that this house was a true School of Piety, in which the Holy Scriptures was daily read, and the whole discourse was employed about such things as are high and sublime. The Lady herself took a great deal of delight in conversing with my Brother, who had not mispent his time in the Academies. I abode in this house fifteen days with much pleasure and sweetness. *Monsieur de Haute-Cour* and my Brother, with the two *Rabours's*, to the Elder of *St. Phale*. I was perfectly reconciled, stayed but two days with that. As for the Troopers they were lodged at another Place. At the end of this time my Brother and I returned to their own houses, the one whereof was but two days Journey, the other three from *Madam de la Gardes* Castle, promising to meet again.

in a short time, and return thither. 'Twas resolv'd that I should some days after write a Letter to my Mother, dated from *London*, not so much out of hopes to re-obtain her favour, as to testify the deference which I still had for her.

Mademoiselle de *St. Phale* would have proceeded farther in her Narrative, but the approach of a *Danish* Vessel to that in which she was, oblig'd her to deferr it till another time.

CHAP. VI.

THE little Society whom Mademoiselle de *St. Phale* was pleas'd to honour with the Account of her Life, being again met, she continued her Relation in these words :

I was (said she) in the Castle of Madam de la *Garde*, to whom I gave an account of all the Accidents that had befallen me, before those whereof she was an Eye-witness. This account augmented the tenderness which she and her two illustrious Daughters had for me. I received such kindnesses from them as I shall never forget, and had fresh Consolations every moment. I shall not relate all that pass'd in my Heart, which, notwithstanding the Favours I received, enjoy'd but little rest and quiet. 'Tis enough that I tell you, they daily invent'd a thousand innocent pleasures to divert me, as walking, hunting, Concerts, &c. In which Madam de la *Garde*, and her Daughters bare a part, together with the Gentlemen her Sons in Law, who sung Psalms every day after her. I was extremely taken with this exercising myself charmed with the force of the words, the sweetness of the Harmony, which mov'd me to read the Psalms, and get them by heart; and to study the Airs for my own Consolation. But this

this Discourse of singing of Psalms, brings to my mind a singular Adventure, which I cannot but give you an Account of.

About two short Leagues from *Madam de la Gard's* Castle, is a Mountain, famous for the large Caves that are in it : We were resolved to see it, and to this end ordered our Dinner to be sent early in the Morning, and by Ten a Clock in the Forenoon we also came thither. We were provided with a Tinder-box and Torches to see these Caves, and only made a short Collation, reserving our Dinner 'till we should return. We entred into the Caves by the assistance of our Torches, but before we had gone sixty Paces, going into the Mountain from one Cave to the other, the Daughters of *Madam de la Garde* and I began to be afraid. *Madam de la Garde* laugh'd at our fear, and continued on her way 'till we came to a certain place, where there were so many Concavities, that many Eccho's repeated the least noise that we made. The Primitive Christians, said *Madam de la Garde*, Praised God in Caves and Holes of the Earth, in this we ought to imitate them, being on the Point of being reduced to the same necessity ; and having said thus, she began to sing the 90th. Psalm, in which we all bare our parts.

*Lord, thou hast been our dwelling, thou
In Ages all our sure abode,
Ere the Mountains were brought forth,
Or thou hadst form'd the World and Earth,
From everlasting thou art God.*

We made a short pause between every Verse, that we might have the pleasure of Hearing the Eccho's repeat what we had sung, which so ravish'd our minds with admiration, that we began to lay aside all fear ; when we had sung this last Verse,

From everlasting thou art God :

we heard a miraculous Voice that came from a Concavity aside of us, which finished the Couplet or Stave of the Psalm, and distinctly sung this Verse—

And wilt be ever, Lord, as now.

The fear that seized us was so terrible, that I almost wonder we had not been Converted into Stones by it : *Madam de la Garde*, as Couragious a Woman as she was, and our two Gentlemen, were struck dumb : But we were awaked out of this Lethargy, by hearing the Voice again, which sung the second Couplet of this Psalm.

*Thou, Lord, by thine Almighty Power
Man to Destruction dost turn,
And sayest, Mens Children turn to me,
For a thousand Years in thy sight be
As yesterday that's past and gone,
As Night-watch, or the shortest hour.*

This second Singing removed the terrible apprehensions that we were under. We have no need to fear (said *Madam de la Garde*) where the Praises of God are sung; And yet I Pray thee, added she, whoever thou art, be thou an Angel or a Man, to continue thy singing. The Voice answered this Request, by singing those words of the 137 Psalm,

*Alas what reason can us move
To sing the Praises of the God of Love,
In such a Land where we
But miserable Strangers be ?*

The more we heard of this Voice, the more were

we ravish'd with it. Are we (said I) in a Roman-
tick Countrey, that we hear such Angelical Voices
in Desert Places? No, (said *Madam de la Garde*)
Psalms, or the Praises of God are but little minded
there, which makes me confident that here must
be somewhat very mysterious, which I have an ear-
nest desire to discover, so that I am resolv'd to see
from whence this Voice comes. She had no sooner
said thus, but the Voice began again, but in so dole-
ful a Tune, as I fancy'd capable of softning the very
Rocks.

*Oh Lord in mine adversity
Draw near unto my Soul, and save
It from my Cruel Enemies,
Who still me persecuted have.*

*My shame, dishonour, and reproach,
Are known (O Lord my God) to thee,
Also my Bloody Enemies
And Foes, all in thy Presence be.*

*Reproach hath broke my Heart, and I
Am full of Heaviness, I lookt
For Pity, but there was not one
That on me any Pity took.*

*I sought for Comfort, but I found
None that would Comfort me at all;
They gave me Vinegar for Drink,
And for my Meat they gave me Gall.*

This mournful Voice having sung these Words,
we heard no more, except some soft Groans and
Sighs. I verily believe, said *Madam de la Garde* to
me, that this is some afflicted Christian of our Bre-
thren, let's go and help him. Hereupon we went
towards the place whence the Voice seem'd to come,
where

where we saw somewhat like a Man, of a proper Stature, cloathed with such Garments as appeared to have been once very genteel and handsome, but so torn and covered with dust, that 'twas impossible for us to judge what Stuff or Colour it was of: The Countenance of this Apparition was lean, pale, and dejected; he had on his Head a Cap, like those that are usually worn by *Polanders*, which covered his grey Hairs, which were all ruffled, and a great Beard, grown quite out of Fashion, of the same colour with his Hair. In a word, every thing both in the Person and Habit of this Solitary, was extraordinary and astonishing. We were much afraid at the sight of him, and had it not been for *Madam de la Garde*, who on this occasion had more Courage than the Gentlemen that accompanied us, we had certainly fled; but our Fear vanished as soon as we heard him begin to Discourse with *Madam de la Garde*.

Blessed be God, said he, that being confined to this Cave for the rest of my days, God hath been so gracious to me as to give me the sight of some good Christians, that have not bowed the Knee to the *Roman* Idols, nor been partakers of their abominations: Indeed, added he, I had forgotten what Joy means, before I saw you, but now my Heart is full of it, for I see that God hath not forsaken me, seeing I am visited by Persons that fear his Name, and call on him in Purity and Truth.

Good God, replied *Madam de la Garde*, without making any other reflection on what he said, methinks I should know your Voice, which much resembles that of a Man of great worth of our Religion, who hath been for some time lost, and was thought to be made away privately, since none could give any Account of him. She spake these last words so low, that none but the Solitary could hear them. I believe, *Madam*, answered he, that you know me, for I know you very well, you are *Madam*

Madam de la Garde, a true Pattern of Virtue, Piety and Constancy to all those of the Religion, and I am ——— 'Tis enough, said she, interrupting him, not suffering him to tell who he was, because of the Lacqueys that were present, and bare the Torches: After which she took him aside, and they discoursed together a large hour, during which we visited several of the little Caves, in which we found nothing of Curiosity; so that we came back as soon as we heard that *Madam de la Garde* had ended her Conversation with the Solitary, whom she earnestly invited to eat with us; but he excused himself very handsomely, and with much Civility, and returned to his dark Habitation.

As soon as we were out of the Cave, and *Madam de la Garde* had sent away the Lacqueys, about some little business: You would never think, (my Children) said she, that this poor Man I discoursed with but now, was not only famous once for Zeal, Piety, Vertue and Charity, but also for his Riches and Reputation. We may truly say, that he was the support of such poor men as were persecuted for their Religion: Such as were spoiled of their Estates he maintained out of his own; such as their Enemies endeavoured unjustly to oppress he defended; the Afflicted found a great deal of Comfort from him. He made good his Ground for a long time against Doctors, Great Men and Soldiers, against Priests and Monks. When the greatest Tempest began to arise against us, and the Pastor of his Church being terrified with the Apprehensions of Danger, left it to the Discretion of the wild Boars of the Forrest, he alone stood fast, and bear the shock of all the Assaults that were made upon this poor Flock. In-somuch that the Rage of the Enemies of the Truth against him grew so great, that the least Injury they did him was to take his Estate from him. He was forced to flye from his home, and to wander many

days in continual danger of being seized and ruined. In the mean while the Members of his Church were scattered, many of them fled, some into *Holland*, others into *England*, and some that were un-
 found revolted from the Truth. For his part he was resolved not to tarry in *France*, but to retire into *Germany*: And whilst the Clouds were gathering, and the Tempest, with which he was at last overtaken, was at a distance, he gathered a pretty good sum of Money, which he took with him, resolving to go directly for *Germany*, accompanied with a very honest, faithful young Man; but being somewhat incommoded on the way, in a place remote from all Habitation, he saw these Caves, and retired into them; but 'twas not long ere this solitude to which necessity had at first forced him, began to please him, so that he resolved to spend the rest of his days in it. He found conveniences beyond his Expectation, as certain Steps that lead up to the top of the Rock, where he chose his Lodging in a place that's dry and wholesome, whereas the Air of the lower part of the Cave is moist and choaking. As for his provisions the Young Man that's with him, goes from time to time to buy them for him. But we'll speak more largely of him another time; consider 'tis late, and if we intend to dine to day, 'tis time to begin.

In the mean time the Lacqueys took care to spread our Provisions on the Grass, so that we dined after the *Turkish* Mode: And we should have been much inclined to Mirth and Pleasure, had not the surprizing adventure of the Solitary made us serious. 'Tis indeed so rare a thing for Persons of the Reformed Religion to retire from the World, after this manner, that one Example may pass for a Miracle. You wonder at this, said *Madam de la Gardie*, for my part I don't at all. They use us as they formerly did the Primitive Christians; and is it strange

if some amongst us imitate those holy Persons, who retired into Desarts, and holes of Rocks? May not the same Calamities inspire Persons with the same Resolutions, how ridiculous soever they may seem to the Men of this World.

Dinner being ended, *Madam de la Garde* sent *Monsieur d'Arbaux*, and *Monsieur de Chables* into the Rock, to see if they could meet with the Solitary, with whom she earnestly desired to have another Conference. They soon met him, for he hearing their voice, and even what they said, (the voice easily running from one end of the Rock to the other,) came to them, and had the complaisance to meet us at the entrance of the Cave, notwithstanding the disorder he was in. *Madam de la Garde*, as soon as as she saw him, sent away the Lacqueys, and began a discourse with him thus.

'Tis not without Reason, said she, that Truth is said to be found in the Desarts and Caves of the Earth, whilst falsehood too often establisheth her abode in the Palaces of Kings; since we see such as love the Truth, both in Faith, and in Discourse, chuse the most savage places to dwell in. It may, be, replied the Solitary, that Truth would be found in the Palaces of Kings, did not the greatness of its splendor offend them, and disturb their quiet, they would not have its beams so near; nor would they be told, that after all they are but men, composed of the same materials, and as necessarily obnoxious to Death as others are. How much less can they endure to be told of their Vices, Debaucheries, Imperfections, Infidelity and Falshood.

Do us the Favour, said *Madam de la Garde*, to give us an Account of the Morives that have obliged you to embrace so strange a kind of Life as that you now lead: That I shall willingly do, answered he. The first was the deplorable Estate of our Churches. I reckon their Estate deplorable, not only be-
cause

cause of the Persecutions they suffer from without, but because of their own Infirmities and Failures. I will not (Madam) act the Saint, nor make any *Figures* to Holiness; for I account my self a great Sinner, yet were I not able to behold the Universal Corruption of Manners amongst us, without being filled with Horror and Amazement: Alas, we have imitated the Children of this World, and in some respects have out-done them too; Pride, Luxury, Dissoluteness, have abounded amongst us, as amongst the Heathen; we have offered Incense to our Revenge, our Animosities, our Coverousness, and our Ambition; yea a great part of our Pastors have followed the same Course. Alas! Ladies, alas Gentlemen, (added he with a deep sigh) is not this cause enough for a Man to wish for a place far from so scandalous a Society? yet not making any Schism in the Faith, or Worship that we profess.

How often have I said with the Prophet *Jeremiah*, *Oh that I had a Cottage of Travellers in the Wilderness, there would I abide, and there would I bewail the sins of the Daughter of my People.* I would indeed have done so, had not my Conscience told me, that 'twas no time to make a Retreat when we are called to the Combat; no time to hide our selves when we ought to show our selves to them that are weak in the Faith, to be to them Examples of Constancy and Perseverance. I stayed therefore in the World, out of a design of serving others; I made use of this time to warn, both Consistories, Pastors, and People, that a dreadful storm was gathering, which would fall upon us ere we were aware: But I was accounted a Phanatick, a Visionary, a Dreamer, a false Prophet, an Enthusiast, and what else they pleased; yea, men were so far from believing me, that they laugh'd at what I said.

Oh how willingly would I have spent all my Blood, that I might not have been a true Prophet
of

of the Desolation that's come upon us! But had I been silent, that could not have prevented it. 'Tis not without very good reason that the Holy Scripture calls men sometimes brutish, sometimes mad and Foolish; for although they are told, that the danger is inevitable, that the hand is lifted up to strike the deadly blow, unless they repent, yet they will still persevere in their Iniquities, and add to the measure of their Crimes; they are not content to walk leisurably to their ruine, but run headlong in to it; and any one that did but seriously consider their actions, would imagine that they were afraid they should not be miserable soon enough. We have seen our Miseries coming upon us by degrees. We have had time to have prevented them by our Tears and Repentance, and yet we have been so brutish, so besotted, as that we have neither wept nor repented.

At length those evils that threatned us are come upon us, and have as it were seized us by the Throat when we least expected them. Our Churches are demolished, and our Religious Assemblies interdicted in a thousand places where they were before free. In a word, you know your selves all that hath befallen us, so that there's no need that I should make such a doleful recapitulation of it. How often have I longed for Death, and envied the condition of those that are at rest in the Lord! How often have I accounted those happy that are gone home before the coming of our Anguishes! or those whom Death surprizing in their Cradles, hath prevented from seeing those Afflictions wherewith we are at present continually exercised!

Was not this enough to make me hate the world, and retire into some Desert where I might shed tears in abundance, without fear of contradiction? For the Cruelty we are at present under, is so great, that our very tears are made Crimes. We are persecuted.

secured and dare not say so, nor make use of the term Persecution, or Persecutors. We must look pleasantly in the midst of Torments, and the bare saying that we are under Afflictions, and groan under them, is enough to make us accounted bad Subjects: For my part, having my heart full of Grief, I was forced to leave all commerce with men, and to seek in the thickest Forrests and darkest Caves, a place where I might freely complain of our Miseries.

But that that was the immediate cause of this Voluntary Retreat, was a Journey which I made to Court, about the Affairs of our Churches, and my own. I saw such abominable Corruptions there, as were not exceeded under the Regency of *Katherine de Medices*, who brought the *Italians* to act on this great Theatre of *Europe*, who filled the Court with the most horrible Vices that were ever heard of. What vile Discourses did I hear from the highest Nobility of the Kingdom, both at their Tables, and in their Walks, about their horrible and unnatural Debaucheries. Ordinary Vices are at present accounted Vertues, while such Crimes are perpetrated, as have formerly brought Torments of Fire and Brimstone from Heaven upon a People; not to speak of those horrible Blasphemies that are daily heard, such as the Devils themselves could never have invented, and a thousand other Villanies which I shall not name, and would to God I had never heard.

I was one day thinking upon these things, when a Gentleman came to make this Proposal to me, That if I would abandon the Heresie of *Calvin*, and submit my self to the true Catholick, Apostolick, and Roman Church, I should not only preserve mine own Estate, but should also be advanced to extraordinary Dignities. He that made me this Proposal, was one of the greatest Debauchees of all the Court: He pressed me much to a Compliance,

demonstrating that the advantage was very considerable, and that 'twould be my Prudence to embrace this offer, whilst the Court was in so good an Humour. Though I were a Catholick already (answered I) yet I would turn Protestant, that I might not be of a Communion of which you are: What's the meaning of this, (added I) that you, who believe not in God, should exhort me to turn Catholick? I assure you, (said he) that the King will have but one Religion in his Kingdom, and that such as refuse to Conform to his Will, in embracing the Catholick Religion —

The King, (said I, interrupting him with an heat whereof I was not Master) the King would do better, and act more for the advantage of his State, did he purge it of an infinite number of Debauchees, Blasphemers, Atheists, and such like Trash, than by dealing so severely with so great a number of good Subjects, who are guilty of no other Crime but refusing to go to Mass.

These words were too sincere for the Age in which we live, and also exposed me to much Danger, against which I had no other defence but flight. Oh how much safer is it at present for men to reflect upon the Conduct of the Almighty God, than on that of the Kings of the Earth! Every body knew my Accuser to be one of the most Profane, the greatest Blasphemer, Atheist and Debauchee of all the Court: Yet he had never received any check for his disorders, never was in the least punished for them; but I, a poor *Huguenot*, could no sooner speak a true and righteous word, but I presently found a Million of Enemies arm'd against me: On the one hand, all the Libertines and Debauchees of the Court were enraged against me, for presuming to reprove their way of living; these falsely accused me for speaking irreverently of the King and Government: On the other hand, the Society of the Jesuites

Jesuites were resolved to ruine me, making it a point of Honour to do so, as being a most dangerous Heretick, whom 'twas fit to rid the World of, in order to the accomplishing their Designs on others.

Yet I remained very secure at my own Lodgings, never imagining that I was pursued with too much fury; the terriblest of all disgraces was just ready to overtake me, when I did not in the least suspect it; but a Billet that I received from an unknown hand awaked me out of this security, the Contents of it were these:

AS soon as you shall have read this Billet, be gone without delay; so formidable a Party is form'd against you, that were you a Prince of the Blood, you must needs fall under it: Of all the Countreys in the World, none is so dangerous for you as France, and of all the Places in France none can be more fatal to you than Paris. If you are discovered here, I account you more miserable than if you were cast into the depth of the Sea. Farewell: Make use of these few words.

This (continued the Solitary) was a terrible Billet; yet having made it my business to prepare my mind for the most cruel Events, I was not much surprized at the greatest Threatnings. I prepared my self for my departure with all imaginable Secrecy, taking leave of my most intimate Friends, and returning to my Lodgings *Incognito*, where I staid some time, 'till I could receive a Summe of Money, which I kept against a time of need, and 'till I had hid some Papers of great Importance; which having done, I resolved to leave France as soon as I could, accompanied only with a young Man, in whose Virtue and Fidelity I entirely confided.

I don't deny but 'twas some trouble to me to think of retiring amongst Strangers, who though they

they make Profession of the same Religion with me, yet it may be have no more Vertue or Piety than the Reformed in *France*: And I know by several relations which I had from several Persons yet alive, their lukewarmness and indifferency with respect to the most pure religious Worship: But what should I do? I must either resolve on Death or perpetual Imprisonment if I staid in *France*; or else leave it to secure my Life, or at least my Liberty.

In a Town which I passed through in my Journey, dwelt a good Man of the Reformed Religion, above fourscore and ten years of Age. I knew him by report, as he also knew me, and therefore thought fit to visit him in my way, and desire his Advice. If I were of your Age (said he) I would do as you do. I would as carefully flye *France*, as Seamen do the Coasts of *Algiers* and *Tunis*: Oh how happy are those that leave an house that's full of Cracks, and which every blast of wind threatens with ruine. But Monsieur, replied I, *France* is at present in so flourishing a condition, that it gives Laws to all *Europe*, its power makes all her Neighbours trembles: But, (answered he) what more evident and certain Tokens can you desire of approaching Destruction, than the Universal Corruption that reigns in it, from the least to the greatest? Than that insolent Pride, and that cruel persecution which is acted against the Faithful. Assure your self, my Son, that one of these things hath formerly overturned Empires, that were more illustrious in their beginnings and rise, than *France* can ever hope to be in the height of its Grandure. Much more reason hath a State in which all those three things are found, to believe its ruine to be at the Door.

These words, said the Solitary, pierced my Heart, especially when the good Old Man added this: You know, said he, that the Holy Scripture tells us, that the Judgments of God begin at his own

own house. There's no truth more fully confirmed than this is, by innumerable and most Authentick Examples, whereof we have seen some with our own Eyes. God inflicted his Rod on our Churches in the times of our Fathers, which were miserably ravaged and desolated; but when once their Tyranny was over, God at length avenged himself on their Enemies, not only, on the Heads and Authors of their Miseries, but also on all the People, punishing the Children for the Iniquities of their Fathers. When God had executed his Judgments on his Church in the days of our Ancestors, who were exposed to Massacres and Burnings; he turned his hand against our Enemies, and by a just Decree we saw *France* punished by her self, for the Cruelties she had committed; and there was no considerable Town in which Innocent Blood had been shed, but was exposed to the terrible strokes of Plague, War, and Famine, and those who had most cryed out against the Hugonots, were the first that employed their Force and Cruelty against their own Country, and at length God cast these Rods of his Anger into the Fire. 'T had been but a small thing if only the Authors of our Misery had suffered, all *France* was involved in the same punishment, in the same Indignation of God.

Be confident of this, that the Corruption, the Insolence, and the Persecution of the Clergy of *France* against our Churches, hath a fixed Period, which when it is once come, the long-suffering of God will be at an end, and hee'l no longer bear with the Oppressors of his Saints, the Blasphemies of his Name, and the Contemnners of his Glory. As for this term which God hath fixed, which must expire before hee'l execute his Justice, none knows it; for there are some Wretches to whom God puts a stop in the beginning of their Carriere, and there are others whom he gives a longer scope and space, and

and seems to have forgotten them, but in the end he will find them, so as to render the Vengeance he executes upon them, glorious.

But not to amuse my self with Arguments, to prove what I say, I exhort you to remember, that every wise Man, if he carefully consider the matter, must fly out of *France*. Our Kingdom is sicker than we imagine, and the time in which we may think it to be above all fear, may be for ought we know the very moment that God will take to humble it; and if once he lay his Rod on the *French*, assure your self, the stroke will not be light, or its duration short. As for you, my Son, you do well to retire betimes, and to imitate those Birds, who foreseeing a hard season, prepare themselves against it by changing their Habitations. Go therefore, and the Lord go with you, for my part I am going the way of all the Earth, and I hope that God will be so gracious to me as to take me out of this World, before he executes his worst and last Vengeance upon us.

When I had (added the Solitary) taken my leave of my Old Man, whose words made so great an Impression on my Spirit, that I could not but think on them day and night, I happen'd to lose my way for want of minding it, and found my self before the mouth of this Cave, into which a hard and long rain forced me to enter, without any other design but that of sheltering my self from the Storm. I found in it an honest Country-man, who was come thither out of the same Design. He told me so many curious things concerning the Cave, that I had a great mind to see it, and promised him a large recompence if he would accompany me: My offers engaged him, and he immediately returned into the Village where he lived, (which is but a quarter of a League hence,) and brought back with him some Torches, together with a Tinder-box, and

and also a line, which if there were any need we might make use of, as *Theseus* did of *Ariadne's* thread.

With these Provisions we entered the Cave, which we visited on both sides, at length he showed me a way where we saw the print of mens feet, we followed this track, and by a kind of Private Stairs, which Art assisting Nature had made, we, after many turnings, came to the top of the Rock, which we found open, and sufficiently light. To this open place there was a door, which being shut secured it against the injuries of the weather: There were also other less holes, which were beaten out to admit the light, I imagined that this had been the Habitation of some *Hermite*, that was weary of the world as I were, and had fitted this place for his Accommodation. The Country-man confirmed me in this Opinion, and told me, that he had heard his Grandfather say, That a Man who had the Reputation of great Holiness had formerly dwelt there.

Immediately I had a Fancy, which the World may be will judge somewhat extravagant. I resolved to try whether I could bear such a kind of Life as the Ancient *Hermites* led: I communicated my Design to the Country-man, who in all his Discourses seemed more civil and judicious than such People ordinarily are. I gave him ten Crowns, and conjured him to assist me; besides I promised him a double or treble Reward for all the pains he should take for me, and he ravished with his happiness, promised to do any thing that I should command him. This Night I lodged at the Village where he dwelt, and told him all that I would have him do for me.

He presently apprehended my meaning, and being an Industrious Man, returned the next Morning with me to the Cave, where he took measure of the Door, Windows, and the place for the Bed, and wrought so hard, with one of his Compani-

ons, that at the end of two days he returned to put up the things that he had made, and fixed a Lock to my Door. In a word, he wrought so well, that I had no reason to complain of the cost: Besides, he bought me divers Provisions, and promised to keep my Counsel Inviolably, and in this he hath been as good as his Word. He constantly comes twice a week to see me, and if at any other time I want any thing, I send my Servant into the Village, so that I am as well furnished with all Conveniences as I could desire.

It may possible seem very rude and severe for a man to live as I do, separated from the whole world, and from the Company of Friends: But 'tis no such judged Life as you may imagine; and when a man doth once give up his Spirit to Prayer, to the Praises of God, and to Holy Meditations, hee'll find such Pleasures, as we can never comprehend whilst we are entangled in the Affairs of the World. As for this Young Man who is obstinately resolved never to leave me, he suits his Inclinations well enough with mine, nor do I contradict him in his Innocent Diversions. I suffer him to enjoy the Pleasures of Hunting and Walking, as well knowing that when Devotion is not free, 'tis of no value, and doth not deserve the name of Devotion.

I never found the least inconveniency by this extraordinary change of Life and Lodging, which I attribute to God's particular assistance. I never regretted my past enjoyments, if any thing afflicts me, 'tis the remembrance of the Ancient Prosperity of our Churches, and the consideration of their present misery. One day, as I happened to be thinking very seriously on this, I fell into so profound a sleep, that I dreamt a Dream, which for its rarity I shall never be able to forget, no more than another which I had some days after. I should, did I not fear being tedious, relate them to you. You are so rare

a Person, replied *Madam de la Garde*, that your very Dreams must have something Mystical in them.

This Consideration induced me to recreate my mind, by painting in Enigmatique Tables, the present State of our Churches and our Enemies, hoping, that I may one day have an opportunity to put them into such hands as may make them publick; and that these Pictures may be of some use to such as see them. How, said *Madam de la Garde*, were you a Painter too; Yes *Madam*, answered he, I were formerly, with indifferent good success, though I curbed mine Inclinations, judging it fit, that a Man who hath more Noble and important Employments, should only use this as a diversion. I had indeed left the use of the Pencil for above twenty years, but since I became a Voluntary *Hermite*, I reassumed this Employment to have a sensible Idea of my Meditations. I would desire you to see my Study; but since the way is troublesome, and indeed dangerous, I'll go myself and fetch what I would show you. Here upon he went into his Cave, and in a short time after returned to us, bringing with him several Pictures rolled up together.

The first that he showed us, was the Prospect of a plain Countrey, in which were nothing but Temples, very simple, and without Eells. Some of them were standing, others were half ruined, and of others we could hardly discern the place where they had stood. Over against those Temples that were standing, we saw several Batteries of Cannons, the Equipage of the Cannoneers was very pleasant, some had Mirers like Abbots, others had extravagant Garbs like Monks, and very many of them had three cornered Caps like Jesuites. But they were rather employed about the Bombs and Mines than about the Artillery. Amongst all those Batteries there was one Principal one, upon which

written, *The Great Battery Royal*; the Master-Canon-
 ists were known to resemble the Father *la Chaise*,
 and Mounfier the Arch-Bishop of *Paris*.

The second Picture represented a Woman, that
 seemed to have been very beautiful, but Affliction had
 utterly defaced a great part of her Beauty; she was
 of a dark Complexion, and out of her Mouth came
 this Writing, *Look not upon me because I am black,*
because the Sun hath looked upon me: Her Garments
 looked as though they had once been very rich,
 but they were now all rent and torn; in her hands
 she held a great Book, whose Title was, *THE WORD*
OF GOD; several Persons endeavoured to snatch
 this Book from her, and tare it in pieces; but an
 Angel came out of Heaven, and smote them on
 the Fingers with a little Rod, forcing them to let
 go their hold: Above the Head of this Woman
 was written, *The Pourtrait of the Christian Reformed*
Church.

The third Picture represented a Tempest, so ex-
 cellently well, that the bare sight of it was enough
 to fill any one with terror, herein surpassing most
 other Pictures; the Winds were drawn with swollen
 faces, blowing with such impetuosity, that the Sea
 seemed to be nothing but moving Mountains. I
 observed that these Winds were drawn much af-
 ter the same manner as they are described by the
 poets, except that some of them had Miters, Hats,
 square Caps, and Hoods; I perceived that one of
 them had a tripple Crown, who blew with all ima-
 ginable earnestness, but produced not half the effect
 which another did that had a three-corner'd Cap:
 in the midst of all this Tempest was a small Vessel,
 in which were three or four Persons, she was with-
 out Oars, Sails, or Rudder, and round about her was
 written thus, *See us, we perish!* and in another Writ-
 ing which came from a certain place of the Hea-
 ven, which was perfectly clear, were these words,

Why

Why art ye afraid, O ye of little Faith?

This third Table (said I) seems more obscure than the two former. This Vessel which you see replied the Solitary, is another Picture of the Christian reformed Church: This Tempestuous Sea the People and Nations of the Earth, who are in the Holy Scripture set forth under the Notion of abundance of Waters, which move not of themselves, unless agitated by the Winds, which make them roar and pass their bounds; for the People would never so violently rise up against the Church did not the Pope's Cardinals and all the Clergy continually perswade them, that the most meritorious Action they can do, is to rid the World of those whom they call Hereticks. As for the Vessel it self, 'tis the Church, in which are the true Believers, who yet are not perfectly freed from the remainders of Unbelief, so that seeing themselves in danger, they cry out, *Save us, we perish*: But what Jesus Christ said to St. Peter, may be very well applyed to them, *O thou of little Faith! why art thou afraid?* Indeed, did we as firmly trust on Divine Assistance as our Fathers did, we should no more than they want this Assistance.

The fourth Picture represented a beautiful and great Leopard, who having been a long time kept chain'd, had at length broke his Chains. We also saw many Hunters, who did all that possibly they could to take him. Most of these Hunters were either cloathed in the Habits of Jesuites, or at least bare some Marks of their Devotion to that Order: some of them spread their Nets to ensnare him, others compounded Mixtures to stupifie him, and cast him into a sleep, but none durst venture to put the Chain about his Neck, which was in a readiness to this end, for this dangerous Beast had strangled some of the Hunters and Dogs that durst come near him. You'll easily imagine what this

Picture

Figure signifies, added the Solitary, when you understand that this Leopard is nothing else but the Kingdom of England, which the Pope and Jesuites passionately desire to reduce to its former Slavery.

The fifth shewed us two Fantastical Pictures: The first represented a very beautiful Woman in all respects, which had a Crown on her Head, and a Scepter in her Hand; she wore a Gown of blew satin, Embroidered with *Flower-de-Luce's* of Gold, and 'twas covered with a kind of Cloak of black Cloath, which reached down to the ground, having a little Collar, like that worn by the Jesuites; On her Breast was this Inscription, *France is become Jesuite.* The other Figure is a Jesuite, cloathed in his proper Habit, except that instead of the Cloak they usually wear, he had a Cloak covered over with *Flower-de-Luce's*, on which was this Inscription, *The Jesuites are become French to make themselves Masters of France.*

The sixth Figure represented the present Pope, weeping bitterly at the Diminution of his Authority. He had with him some Cardinals, who endeavoured to Comfort him: He was preparing the Thunder of Excommunication against *France*, who expected it with the greatest Scorn in the World; which obliged the Popes Friends to remonstrate to him, that 'twould be in vain to have recourse to the rigour of his Bulls, in a time when the World was no longer afraid of them, which induced the good Father to lay them aside till a more favourable opportunity. In the same Picture was represented how the Jesuites abandoned the Interest of the Pope, to adhere to that of *France*, as being the strongest; nor will they now any longer maintain their old Maxime, *That Popes might depose Kings, and free their Subjects from their Oath of Alliance*: Not that they have altered their minds, or
are

are become more Orthodox, but because they see the Affairs of the Popes to be in so desperate a Condition, that they can never hope to get any thing by them.

The seventh Figure represented Justice and Peace flying out of *France* with the Reformed Religion, which were succeeded by a very dark Fog, out of which came Lightning and Thunder in abundance. We saw also an hand coming out of Heaven, pouring down a mighty Hail, which ruined the hopes of the Labourers, and caused a dreadful Desolation in all the Countrey: This Figure had this Inscription, *Thus shall that Nation be dealt with, that tramples Divine Favours under its Feet.*

Madam de Broses, the Aunt of Mademoiselle de St. Phale being seized with a light Indisposition, caused a considerable Trouble to all the Company, especially to her Illustrious Niece, and obliged her to defer the Prosecution of her Agreeable Narrative 'till another time.

C H A P. VII.

THE Company being again met and sate, Mademoiselle de St. Phale thus continued her Relation.

I think, said she, I was the last time Discouraging of the Pictures which the Solitary shewed us.

The eighth Figure represented some Shepherds who made a league with the Wolves against certain peaceable Sheep, whom the Shepherds deprived of the best Pasture, and would not suffer to drink of the clear Springs of Water, but would oblige them to feed on certain bitter and unwholesome Herbs, and to drink of stinking Water.

In another part of the Table we saw the Shepherds, shearing, killing, and devouring the Sheep: We observed certain Sheep that would not hear their Voice, which so enraged the Shepherds, that they brake down their Folds, and abandoned them to the Discretion of the Wolves, who made a cruel slaughter amongst them. In another part we saw the Wolves, who having no more Sheep, fell upon and devoured the Shepherds themselves. This is in my Judgment, said I, a very mysterious Emblem. I'll explain it to you, replied the Solitary: These Pastors are the Romish Bishops, the term Bishop signifying a Pastor; the Sheep in general are their Flocks, whom they deprive of the Food and Water of life, which are only to be found in the Holy Scripture; the unwholsome Herbs and stinking Waters are the Traditions and Dogma's of the Church of Rome; the Sheep that will not hear the Voice of these strange Shepherds, are the Reformed, who look upon them only as Hirelings and Robbers. The Bishops being enraged that these Sheep will not own them, break down the Sheep-fold themselves, and abandon them to the Wolves, which are the *Jesuits*, who soon reduce them to the extreamest misery: But these Wolves finding no more Sheep to devour, fall upon the Bishops themselves and devour them, after having made them suffer a million of Evils, which will sooner or later force them to repent their Cruelty against the Reformed, and their having assisted the *Jesuits* in ruining them.

The ninth Picture showed us a great Crucifix, which was presented to a multitude of poor People, who turn'd away their heads from it, that they might neither adore, nor so much as look upon what they called a subject of Idolatry; but as soon as some Crosses of Gold and Silver stamp't up-

on Money were shown them, they were presently vanquished, and did all that they were desired, all of them except some old People, on whom the Crosses of Gold had no more Influence than those of Iron : upon this Picture was written in great Letters, **THE TRUE MIRACLES OF THE CROSS FOR THE CONVERSION OF HERETICKS.** In another part of the Table we saw the *Sieur de Marillac*, Intendant and Great Converter, or at least his Statue, which the Jesuites had erected in some of their houses, he was surrounded with Dragoons, Treasurers and Missionaries, and there was carried before him, as the Cross useth to be before Legates, a Purse at the end of a Staffe, and large Patents, which promised such as should be Converts the Purse for this Life, and Paradise for the other ; for the performance of which the Intendant himself would become Surety ; but neither he nor his words were much regarded. We saw also how the *Sieur de Marillac* suffered as it were by way of Pastime, his Dragoons to torment the poor Country *Hugonots*, to force them to go to Mass. We saw at a distance the *Sieurs Maimbourg* and *Soulier*, like two Asses in a Quagmire, very busily employed about the Justification of the Intendants Conduct, or at least endeavouring to blot out the remembrance of it, but all their time and pains were to no purpose.

The tenth Figure represented a great Fire kindled in the presence of abundance of People, in which was a famous Book, Entituled, *The Critique Generall of the History of Calvinism.* The fire was kindled and maintained by the Jesuites, and this poor Book was cast into it with a great deal of Pomp and Ceremony, all to appease the wrath of an angry old Fellow, which was the *Sieur Maimbourg* : But although the Book was burnt, and its ashes thrown into the Air, yet it still appeared with this Inscription, *O ye Fools and Distracted, think you to destroy*

the Truth by burning of Books? At the same time we saw this same Book fall down from Heaven, and was, with several others, carefully gathered up and preserved, at which those that lighted the Fire seemed out of their senses, with rage and Fury.

The eleventh Figure showed us an Old Man, with a sad and discontented Countenance, sitting in his Study. The Solitary told us that 'twas the famous *Arnauld*. Do you see this Old Man, (said he)? he endeavours to make his Conscience truckle to his Interest: He must of necessity resist the Jesuites, and oppose the *Hogons*, and the different method he is forced to follow, entangles him cruelly. Besides, he is very far advanced in years, and his Life hangs by a single thread, so that he dreads at once the Indignation of the King, and of God, and would fain escape both, but he finds himself under a necessity of being hated of the one or the other. Indeed it goes hard with him with respect to both, for both he and the whole party of the Jansenists are disgraced, and God cannot be well pleased with such as are lukewarm Neuters or Timorous. Above his head were written these words, taken out of the second Epistle of *St. Peter*, and that of *St. Jude*. *This is a Fountain without water, a Cloud driven about with every wind, a Tree without fruit, whose fruit, if he hath any, is corrupt. In a few moments it shall be cut down, and cast into the Fire, for blackness of Darkness is eternally reserved for him.*

The twelfth Picture represented somewhat very like to what is written in the seventeenth of the *Revelations*, for we saw a Woman holding a Cup in her hand, encompassed about with the Kings and Princes of the Earth, and vast multitudes of People; she obliged them all to drink of this Cup, which made them quite other Persons than they were before: Some of them seemed to be in an extasie, others grew stupid, some grew mad and outrageous, all in general

forgot their Duty to God, to their Countrey, and to themselves, aſſing a thouſand Cruelties againſt the beloved of God; over her head was written theſe words of the Revelations, *This is the Great Whore, with whom the Kings of the Earth have committed fornication, and all the Inhabitants of the Earth have been drunk with the Wine of her Fornication. God hath put it into the hearts of theſe Kings to fulfill her Will, and to agree, and to give their Kingdom to the Beaſt, till the words of God ſhall be fulfilled.*

This Table, ſaid the Solitary, deſerves your minding more than any other, both becauſe 'tis taken out of the Holy Scripture, and becauſe we ſee it accompliſhed in our days; but eſpecially I deſire you to conſider the force of theſe words, That ſome of the Kings of the Earth do the pleaſure of the Great Whore, and agree in the ſame thing with her, and give their Kingdom to the Beaſt. I deſire you alſo to examine the preſent State of moſt Chriſtian Princes, and you will ſoon be able to judge whether the Revelation be not accompliſhed in this Point.

There were ſeveral other Figures, which being not finiſhed he did not ſhew us. I ſhall not give you a large Account of our whole Converſation, which would have been much longer than it was, had we not ſeen that the Sun was near ſetting, which obliged us to take our leave of the Solitary, whom we left with a great deal of regret, who alſo made us promiſe him to make him another viſit. We were ſo taken with his Diſcourſe, that we promiſed him not only one, but many. Madam de la Garde preſſed him with much importunity to ſpend ſome days at her Houſe, where he might be as free as in his Cave; but he conſtantly replied, That he would never leave his Solitude, till he ſaw an end put to the Perſecution of our Churches.

At length we parted, and in all our way homeward we diſcourſed of nothing but the rarity of this

Adventure, That going to visit uninhabitable Caves, we should there find a Man of Spirit, Worth, Quality and Religion, who had made choice of this dwelling before any other, to enjoy rest and quiet of Conscience. Good God, (said *Madam de la Garde*) to what a sad condition is *France* reduced at present, that men prefer the Solitude of Desarts and Rocks, before its Towns and Pallaces! We have no reason (said I) to wonder at this, since in Desarts, and the Caves of Rocks, we are free from those Enemies that inflict a thousand Torments upon us, and are more cruel than wild Beasts or High-way Robbers. I am of your Mind, (said *Madam de la Garde*) High-way Robbers are far more merciful and Compassionate than the Gentlemen of the Clergy are to those of the Reformed Religion, whom they persecute with the greatest Fury.

Whilst we were engaged in these and some other Discourses of the same nature, we were insensibly come to the Castle, without perceiving that 'twas Night: As soon as I was come out of the Coach, there came one to me that I knew belonged to my Brother, and delivered me a Letter from him. I was somewhat surprized at this, and he observed it, and said, Let not (*Mademoiselle*) my Presence astonish you, for I bring you no News but what is good. I opened the Letter, and found that 'twas only a Letter of Credit, by which my Brother ordered me to hear all that this Man should say. Immediately I took him aside in a lower Chamber, where he satisfied my Curiosity, by giving me an Account of all that happened at our House, after my carrying away, which my Brother had not time to do.

Seeing you desire it, *Mademoiselle*, said he, I shall give you as brief a Relation as I can of all that happened. I was with *Monsieur de Ponsins* my Master when he came to the Castle. He immedi-

arely enquired for you, but none durst return him any Answer; this vexed him terribly: He went himself to seek you in your Chamber, which he found lying in such a disorder, as 't had never been in whilst you were there. At length he came into the Kitchen. And where's my Sister, said he, in a rage to those that were present? tell me presently, or I'll force you to it. But none returned any Answer, and the Servant Maids fell a weeping so violently that they could not speak a word. Monsieur your Brother knew not what to make of this Silence and rage, till Monsieur *Abelard* (who is a Neighbour of ours, a very honest Man, and one that hath a great Respect for my Brother, and who was at that time in the Kitchen, said Mademoiselle *de St. Phale*) told him. 'Tis no time, Sir, (said he) to dissemble, Mademoiselle *de St. Phale* is carried away by force. And who carried her away, said Monsieur *de Pons* in an heat? The two *Rabouisses*, (said *Abelard*) the Uncle and Nephew, by the Command of Madam your Mother: And hereupon he told him all he knew of your Adventure.

The Anguish which Monsieur your Brother felt at that time is unexpressible; it obliged him to sit down, nor could he speak a word but this: Alas my Sister, my poor Sister! He remained in a kind of Astonishment for about half an hour, out of which Monsieur *Abelard* awak'd him, by saying, Sister not your Mind to be overwhelmed with Grief, for what may yet be remedyed, 'tis not full four and twenty hours agoe that this was done, and they are carrying her into a Convent four days journey hence. I'll go into the Village, and get a dozen of good Troopers that shall accompany you this Evening in pursuit of them. And hereupon he gave him an Account of the way they took, in which he had been instructed by the Old *Rabours*, who had made him his confident in this matter.

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This Counsel raised Monsieur your Brother from his Astonishment, and made him come to himself. He sent Monsieur Abeland to prepare his Company, in the mean time he went up into his Chamber, and being in a desperate Passion, wrote a most bitter Letter to Madam your Mother, which he caused me immediately to Copy, by means whereof I have got it by heart, and will, if you please, repeat it to you. I bid him do it (added Mademoiselle de St. Phale) and he presently obeyed me; the contents of the Letter were as followeth.

Madam.

THough I have had frequent Experience of the Inequality of your Temper, and your blinded transports, yet I should never have believed that you would have so far forgotten what you owe to your self and your Reputation, as to please a Jesuit who is notoriously infamous, to cause your Daughter to be violently ravish'd from you: a Daughter, who by reason of her Virtue is worthy of a better Mother than you are; and by the ravishment of whom you have found a way to banish from you your only Son, who had rather abandon all than be a Spectator of such odious Actions. Have you well considered, Madam, what Censure will be pass'd on this? Will not the world conclude that you have hurried away your Daughter, and forced your Son out of your sight, only because you feared their presence and penetration: For my part, God forbid that I should entertain any disadvantageous sentiment of you; but you know, Madam, that every one hath not the Charity of a Son, and that ill Tongues are apt to make terrible work on the least occasions. I pray God, Madam, to pity you more than you have done your self. These are the last words you will ever hear from your Son, who is going to the Army, to extinguish with his Life, the cruel reflections that gnaw his heart.

Monsieur *de Ponsins* having written this Letter in the height of his Passion, when he scarce knew what he did himself, gave it to me, commanding me to deliver it to Madam *d' Ombrevail*, and carefully to observe her Countenance in the reading of it : For there were some private Considerations which made him resolve not to carry me with him. I faithfully discharged my trust, though I had but too just reason to fear being mischiev'd by it. I went into Madam *d' Ombrevail's* Chamber as soon as my Master had taken Horse, who found Monsieur *de Haute Cour* at the Castle Gate, having his Heart full of joy in hopes to see you, but had like to have dyed in the place as soon as he heard of what had befallen you. Monsieur *de Ponsins* comforted him the best that he could, and told him that he was going to pursue your Ravishers, having a certain knowledge of the way they took : This word somewhat revived him, and caused him to suspend his Grief, to give place to his Fury.

In the mean time Madam *d' Ombrevail* read her Sons invective with Eyes that sparkled with Rage. Traytor, (said she to me) Hast thou had the Impudence to be the Bearer of what I have read ? I believe, Madam, answered I, that I have committed no great fault in obeying my Master, and in delivering you a Letter from him, in which there can be nothing but what is conformable to the respect he hath for you. She look't upon me with a severe Countenance, and answered nothing : I made her a profound reverence and withdrew. In the mean time I knew that she had sent for Monsieur *Abelard*, who was an understanding Man, and able to give good Advice, and that she had shown the Letter to him. Could you have imagined (said she) that this Traytor *de Ponsins* would have dealt thus with me ? Hath he not offended me more than if he had given me a thousand Stabs at the Heart ?

I confess, Madam, (answered he,) he hath much violated the respect he owed you. But what will not the just Grief of seeing a Sister carried into a Convent by force, utterly against her Inclination, cause a Man to do? Ah Madam, those that advised you to such an Action, little minded what reflections the World would make on it, nor how much your Reputation would suffer by it. I see, said Madam d'Ombreval, that you are one of *de Ponsins* Favourers. No, replied he, I am not, God keep me from approving of his Carriage towards you, 'tis very culpable. Yet Madam, I have not such base complaisance, to commend the Violence which hath been acted against your Daughrer, nor your following the Advice of such a Person as no one hath a good Opinion of but your self. What would you have men say of the influence he hath on you, so as to make you become unnatural? I know you'll tell me, that 'tis your Zeal that hath made you act this; but can any Zeal authorize Violence? What censure will the World pass on you, when it hears that Madam d'Ombreval hath caused her Daughter to be hurried into a Convent, obliged her Son to abandon all, and that a Jesuit is become absolute Lord over her Mind, and in her Castle?

Madam d'Ombreval attentively heard *Abelards* Discourse, and seemed affected with his Reasons, not returning one word of Answer, which encouraged him to proceed. You have, Madam, been highly esteemed by all the World, during the Life of Monsieur d'Ombreval. Alas, shall it be said that this Esteem is buried with your Husband; and that you your self have cast it into the same Grave with his Bones? Have you well considered that remorse and anguish which must necessarily follow what you have done? for I foresee that Mademoiselle de St. Phale seeing her self forced into a Cloyster, will in a short time dye for Grief. As
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for Monsieur *de Porcins*, he will not fail to find what I'm sure he will go to seek: Thus you'll be at once deprived of two Children, who have all the Accomplishments that you can wish. After their Deaths what will become of Monsieur *d'Ombréval* and your Estate? without doubt the Jesuites will have it, who have a long time thirsted after this prey. And if the Father *Matthew* were a Man that would give Glory to God, and confess the Truth, it would soon appear that his sole end in advising you to do what you have done, was to cause your Estate to fall into the hands of that Society.

Though Monsieur *Abelard* spake only at random, yet he chanced to hit upon the Truth. Madam *d'Ombréval* answered him very coldly, If I were not, said she, assured of your Affection to me and my Family, I should think that you delighted to vex me. If what I have said, answered *Abelard*, hath offended you, I am ready to withdraw, after having begged your Pardon. But Madam, (added he) methinks it seems very hard and uncouth to see you here alone without the Children wherewith God hath blessed you, and whom he hath left you to be your Comfort after the sensible Affliction of your Husbands Death. People will be apt to say that you delight to afflict your self, making your self the Instrument of your Childrens Persecution.

But *Abelard*, replied Madam your Mother, what would you have had me to have done? My Son had seduced my Daughter, who was become more than half an Hugonot: According to the Maxims of our Church, I believed that being a Hugonot she would be damn'd, I was desirous to secure her Salvation: And since she would not be reduced by Arguments, (her Brother having so prejudiced her Mind, that that Method could have no effect upon her,) I sent her into a Convent, where I am much deceived if they do not in time surmount her Obstinacy.

stinacy. Madam, said *Abelard*, I am a good Catholick, and therefore you have no reason to suspect me; but I assure you, if *Mademoiselle de St. Phale* be forced to return to the Catholick Religion, she will be as lyable to Damnation as if she had always lived in the Profession of the pretended Reformed Religion; for I am not so ignorant as not to know, that God requires an hearty, free, and voluntary, and not a forced Service. When he had said thus, he withdrew, to give Madam *d' Ombreval* opportunity to consider what he had said.

Madam *d' Ombreval* was touched by nothing more sensibly than what concerned her Honour, of which she was always very tender. She now plainly saw, that never imagining any hurt, she had been drawn by her Confessor into such Actions, as exposed her to the censure of idle and malicious Persons. She could not conceal her Sentiments from *Abelard*, whom she caused to come into her Chamber the next day, to give her some Advice. I can advise you nothing, said he, but to call home your Children. But how can I do that, said Madam *d' Ombreval*, my Daughter it may be is at this present entred into a Convent, and my Son, where shall I send to seek him? Besides, should I find him, I know not whether he would return or no, and how can I suffer him in my sight after so injurious a Letter as he hath written me. Ah Madam, said he, I am sure he'll beg your Pardon with all his Heart, if we were once so happy as to have him here. As for *Mademoiselle* your Daughter, they'll send her back as soon as you shall desire it, Write but one word to the Convent, and they'll not fail of contenting you in this matter.

In this Conjunction there happened somewhat that had a great Influence on Madam *d' Ombreval's* embracing more favourable Sentiments, than those she formerly had, which was a long and dangerous Sick-

Sickness of the Father *Matthew*, which hindered him from returning to the Castle. On the other hand, Madam your Mother, for fear of giving the World occasion to reflect on her, never so much as sent to enquire how he did. Nor did she manifest all her displeasure against him, for having abused the deference she had for his Advice, by drawing into such Inconveniencies as he had done. She went once into your Brothers Chamber, and seeing a Bible on the Table, she opened it, and happened to lye on that place where *David* bewailing his Son *Abjalom*, cryed out, *O Abjalom my Son, my Son Abjalom*. This passage suited her condition, and made her say, *O Ferdinand my Son, my Son Ferdinand*. I was at that time with her, and saw her shed tears in abundance.

At length she turned towards me, and said, Thou knowest *Mark* where thy Master is. Yes Madam, said I. And wherefore didst thou not go with him? Because (answered I) he left me behind him to take care of such things as he carried not with him. Wouldst thou not do better (added she) in bringing him back? You have, said I, more power over him than I, and you know what 'twas that drove him hence: I spake these words with some confusion, which she perceiving, asked me why I was troubled: Because (said I) my Master was under such desperate Grief at his departure, that if he finds not an opportunity to end his days, his Melancholly is of it self enough to bring him to his Grave, which if it happen, I shall lose the best of Masters, and you, Madam, the most perfect and accomplish'd of all Sons.

Thy Master hath grievously offended me, and I know not whether it be possible to abuse a Mother more than he hath done me, in the Letter which he commanded thee to deliver me. I seem'd to be astonish'd at this. My Innocence (continued she) together with the purity of mine Inten-

tions bear me witness, for which reason I am not so much offended as it may be I should have been, were I not justified by mine own Conscience. I wish (said I) that my Master were here, I am sure he would begg your Pardon with all imaginable humility and sorrow for what he hath done. And I, (said she) would pardon him with all my Heart, since 'tis tenderness for his Sister was the cause of his offence.

Madam your Mother after she had said these words, left her Chamber, and went into the Garden, where I saw her walk all alone in much pensiveness. 'Twas much otherwise with her now, than when she used to walk there with Monsieur d'Ombraval, and to converse chearfully with her Children, the remembrance of which filled her heart with such cruel Anguish, that she could not conceal it from Monsieur Abelard, who came to see her. But Madam, said he, if it shall please God to restore you your Children, may they promise themselves to live securely with you without fear? And shall the Father Matthew no more move you to torment those whom you have born in your Womb; whom you cannot deal illy with, without violating the strictest Laws of Nature? If their Religion differ from yours, how can you help it? Know, (Madam) that in matters of Religion, the more you endeavour to force a Generous Spirit, such as Mademoiselle's your Daughters is, the further is it from yielding to such force. I promise you (said she) that she shall enjoy all imaginable peace, and if I deal otherwise with her, I give you leave to account me the most inhumane of all Mothers.

I cannot promise you, said he, that she will return, yet I dare hope it. After some other Discourse, Abelard withdrew. This was the fifth day after my Master left us, to go to your Assistance. This Evening when it was near Night, he came to

to *Porcius*, and went to *Abelard's* House, who gave him an account of the Affairs of the Castle, and of what he had done, and also of the seasonable sickness of the Father *Matthew*. Monsieur d' *Ombreval* also related the History of your Deliverance, and how you were retired hither, where you resolved to abide, till you could take other Measures. Hereupon they consulted together what Course was fit to be taken, and at length 'twas resolved that my Brother should write a Letter to Mounfieur *Abelard*, to order me immediately to bring him his Habillments for War, which he expected two Leagues off.

Abelard carried this Billet to your Mother, who said to him, let him come hither, tell him that I would speak with him before he takes an eternal Farewell of me, after which he may do what he pleaseth. Ah Madam, (said he) he is but an Hours riding hence, I'll bring him to you this Night. Immediately he returned to his House, where they sup'd together, and after Supper they went to the Castle; but 'twas very late before they came thither, and Madam your Mother expected them with a great deal of Impatience.

She had a great mind to show her self somewhat cold and severe; but the affecting manner in which Mounfieur d' *Ombreval* threw himself at her Feet, and embraced them, without being able to speak a word, awakened the Voice of Nature in her, in comparison of which all other Voices are weak and impotent. Ah *Ferdinand*, (said she, raising him up,) I only desired to see you, to hear you condemn your self with your own mouth. I desire no other Judge but your own Conscience. I might (said he) find somewhat to plead in my justification, but Madam, I had rather make a sincere Confession of my fault. But *Ferdinand*, (said Madam d' *Ombreval*) if I cause your Sister

to return, and leave her in a full and perfect Liberty, will not this satisfy you? for I see that the great love you have for her, causeth you to fail in the respect you owe me.

Monsieur d'Ombrevil seemed satisfied with this Promise, yet he still remained silent. Ah! (said Madam your Mother) I know *Ferdinand* what 'tis that you are afraid of; you are afraid least I should alter my mind, but for this you may set your Heart at rest, and know, that though the Father *Mathew* were not sick unto Death, yet he hath caused me too many troublesome Nights ever to make use of his Advice again: I know what Venom there is in all his Counsels, and I swear I'll never follow them more; I swear this in truth, and in sincerity of Heart; and what is more, I am resolved to follow no Advice but yours and your Sisters.

Seeing 'tis thus, replied my Master, I shall freely confess that my Sister is delivered, and I should have brought her with me, could I have expected so favourable an Entertainment. Hereupon my Master gave her an Account of the whole success of your Adventure, at which she seemed extremely pleased, and desired to see you as soon as she could. Immediately she abandoned her Soul to Joy, and would needs have a Collation with her Son before she went to Bed, who satisfied her as to all the demands she made, except those as required a more certain Assurance, that she would continue in this good temper. My Master hath now sent me hither to give you an Account of all that passed, that your mind may be in quiet, least the uncertain Condition of your Affairs should disturb it.

Here ended the Relation which my Brothers Servant made, whom I dismiss'd; after which I went to see *Madam de la Garde* and her two in-
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comparable Daughters, who rejoiced exceedingly at the happy success of my Affairs, for which we heartily blessed God. I had a great mind to return home to my Mother, but Madam de la Garde advised me not to make too much haste; adding, that I would do well to make my entrance into the Reformed Church before my return. He lend you my Castle, (said she) and I have a Minister in whom we may confide, and we will have no other Witnesses to the Action but my self, my two Sons in Law, and their Wives, my Daughters. I thanked her, and said, that I would not engage her in an Affair whose consequences might prove fatal to her; but she would not be put off. Daughter (said she) we are every hour in danger of Death, make use of the opportunity you have to make your Declaration, a time may come when you may exceedingly regret your having let it slip. At length I yielded to her Reasons, and we resolved that the Thursday following should be the day for this Work. As for the place, we chose a Summer-house that was in the Garden. And the Minister being before advised of it, came at the day appointed.

He was a Man of about fifty Years of Age, of a good Carriage: He desired to Discourse me in private. I gave him an account of what made me desire to enter into the Communion of the Reformed, at which he seemed satisfied, finding that I had been pretty well Instructed. After this we went all into the Garden, which was very large and spacious, the Doors of which we carefully shut, for fear of being either surprized or interrupted, and went into the Summer-house, as we had designed. The first thing our Minister did, was to Pray in general for our little Assembly, after which he made a Discourse,

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here indeed, but very full and affecting, of the necessity of Conversion, and of being sincere, and persevering in it. When he had finished this Discourse, he addressed himself particularly to me, in these Words :

There's no great need (*Mademoiselle*) that I should represent these things to you, or be more large in them. Know that the Work we are about is of such great moment, that 'tis inferiour to none other in the World. You abandon a Church that is environ'd with Pomp and Magnificence, and is supported by almost all those that are great and powerful; a Church that hath under it many People, Tongues, and Nations, which boasts of Antiquity, and is at present more flourishing than ever : This Church (*I say*) you abandon, to enter into another, in which you will see nothing but misery, reproach and grief, whose Members are accounted the filth and off-scouring of all things, and are but very few, in comparison of those of the Church of *Rome* : A Church that is charged with Novelty and Innovation, and which is in a word oppressed and desolated at present more than ever hitherto it hath been. I ask you once more before this small and holy Assembly, Have you well considered what you do? Hath no humane Passion or worldly Consideration obliged you to forsake the Belief in which you were born and bred, to embrace another?

This Question, for which I was not prepared, thinking I had fully satisfied the Minister in our private Conversation, somewhat surprized me, yet I took Courage, and rising up, returned this Answer. I call God to witness before you, God (*I say*) who knows the secrets of my heart, and to whom my most concealed Designs are all open and naked, that I forsake the Church of *Rome* only because

cause it hath fallen into many fundamental Errors with respect to Faith: And because I am sensible that I cannot continue in it without putting my Salvation on a desperate hazard. This is the sole, the only Motive of my Change, nothing of any private grudge or worldly affection prompting me to it. I will also, and I freely consent that you all should rise up as witnesses against me at the day of Judgment, when the most secret imaginations of our hearts shall be discovered, if my Conversion be not sincere, or if any worldly Passion hath moved me to it.

I need not tell you what I shall lose in the world by abandoning the Roman Religion, nor yet the Miseries I must expect in embracing the Reformed. I have made divers Reflections upon it for a long time, and God hath given me Grace to surmount all the allurements of the world, and the Calamities I have reason to expect in entering into the Communion of Saints. I shall only say, that this Prosperity, and those delights that are in the Church of *Rome* have disgusted me, and made me fear to remain in it; for I remember the instructions of my Father, That it would be with the Church of *Rome* in general, as we see 'tis with the wicked in particular, God suffers them to be advanced and to triumph on the Earth, to render that ruine and fall that will suddenly overtake them, the more dreadful. I am not so ignorant as not to know, that all those delights and this Pomp of the Romish Church, is a mark of its being a false Church, seeing these things leads men voluntarily to Eternal Misery. This caused me to hate the Church of *Rome*, even before I was sensible of its Errors and Impieties: But now that I plainly see in her all the Marks and Characters of Mystical *Babylon*, I leave you to judge whether I am not very willing to leave her, to obey this voice that saith, *Come out of her my People, least you are partakers*

of her plagues: So that though there were no external Form of any other Church; as there was three Ages agoe; yet I should earnestly desire to be separated from her, for fear of being involv'd in her Condemnation in that terrible day, in which God will pour down his Judgments upon her.

Much more reason have I to desire to leave her at present, when I only as it were leave a tempestuous Sea, to enter into a safe Harbour: And as the Pumps and Delights of the Church of Rome made me first to doubt whether she were indeed what she pretended to be, and afterwards to hate and despise her in my heart; so the Afflictions of the Reformed Church, and the Machinations of the Great Ones of the Earth against her, made me at first esteem her, and afterwards love her. This is what made me to seek Instruction, which I wanted, to beg of God with tears and cries, who had mercy upon me, and made use of my Father and Brother to draw me out of the bad way, which I knew to be bad, though as yet I knew not the good or true way, which leads to Salvation, which is only found in Jesus Christ, who is the *Way*, the *Truth*, and the *Life*, who alone hath delivered us from Eternal Death by his Death, and whom we ought to take as our only Mediator, Intercessor, and Advocate, addressing our selves to God by and through him in Faith and Truth.

I made my Declaration to the Minister before I came hither, of all the abuses which I found in the Church of Rome: I now reject them all, and resolve to adhere to the Faith of that Church which is the true Spouse of Christ, particularly to the Faith of the Reformed Churches of *France*, without adding to or taking from it, or changing it in any particular; and in this Faith I desire to dye, and I trust in the Mercy of God, that having begun a good

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work in me, he will finish it to his own Glory, and my Salvation. I have for a long time earnestly sighed after what I have now done, and I may say, *This is an happy day for me!*

Here I ended my Discourse, to which the Pastor returned this Answer: Mademoiselle, said he, I have heard you with a great deal of Joy, as also have those good Christians that are here present. And how can there chuse but be joy on Earth, seeing there's Joy in Heaven when a Sinner repents, or a Wanderer is reduced into the right way? Being perswaded therefore that your Conversion is sincere and real, "In the Name, and by the Authority of our Lord, I declare you a true Member of his Church. He hath chosen you from Eternity to be his, and as such he hath called you Externally by his Word, and more effectually by his Spirit; so that I only publish and make known to men, what God hath done for you.

You are now entred into a path very thorny, but withal very glorious; you shall suffer all the days of your Life, but at length you shall finish your days in peace and Joy: You must encounter with innumerable Enemies, but the issue of your Combat will be your Glory and Triumph. The God of Mercy, who desires not the Death of a Sinner, but rather that he would repent and live, increase in you all the Gifts of his Holy Spirit, and sustain you with his Power from on high, that having in this World received Authentick Evidences of Eternal Life, he may indeed bestow it upon you in the Heavens.

Consider seriously, that having entred into this way of Eternal Life, you must not draw back, nor so much as look back, by remembering and regretting your past Grandure, and Conveniencies: Seeing you abandon all things to follow the Lord

Jesus,

Jesus, you cannot, with a good Conscience return to what you have left, without committing an outrage on him, and alienating your heart from the Lord of Glory, who abhors a divided heart, an heart that pretends to adhere to him, and at the same time runs out after the World: *Little Children, saith St. John, love not the world, neither the things that are in the world, if any man love the world, the Love of the Father is not in him.* Oh how happy is that Soul, who forsaking all other things, makes the Lord Jesus Christ his supream happiness, his All! Having said thus, he prayed again for me with much fervour and affection, during which I shed a thousand tears of Joy, the Evidences of an inward joy and satisfaction. Madam de la Garde and her two Daughters wept also, and her Sons-in-law were much affected: This Action was concluded with singing the 85th. Psalm, which begins thus.

*Oh Lord our God, thou gracious
Hast been to thy beloved Land;
Jacobs Captivity thou hast
Recalled with a mighty hand.*

*Thy People freely pardoned
Thou hast all their Iniquities;
O God thou all their Trespases,
And sins hast covered from thine Eyes.*

This was followed by the Blessing, in which I as a New Commer had a double Portion. I must needs say that the Pastor put up many parricular Requests for me; and after having ended all, he came to salute me, as one newly entred into their Communion. Madam de la Garde with her two illustrious Daughters followed him, and embraced me an hundred times; we wept on each other for Joy and love: The Monsieurs d'Arboux, and de Charles were extremely obliging in their Carriage, which I had assurance

urance was sincere. At length we all went out of the Summer-house, leaving the Minister alone, who had the Generosity to write me a Certificate, of my having made an Abjuration of the *Roman Errors* in his Presence, declaring that he own'd me for a Member of the Church, and prayed all the Brethren in Christ to receive me as such. I thanked him the best that I could, for he exposed himself to extream Danger, should I happen to lose this Certificate, and it should fall into dangerous hands. As an acknowledgment of his kindnesses, I would have obliged him to have received a Ring of a considerable value, but he would not take it, answering me very pleasantly, That 'twas not the part of Converts to give presents to their Converters, but of Converters to give presents to their Converts. I answered, That 'twas so indeed in the false Church but in the true Church they have contrary Maxims; yet I could never prevail with him to take any thing of me.

After we had walked some time, Madam de la Garde was willing to return into the Castle, where we found in the Hall a stately Collation prepared for us. Methinks Madam, (said I) you deal with me as they did with the Prodigal Son, for whom they killed the fatted Calf as soon as he came to himself and returned into his Fathers Houle. She smiled and said, You humble your self too much, this comparison doth not suit you. But I pray you, seeing there is now joy in Heaven, why should there not be some joy also on Earth?

We were very chearful during the Collation which being ended, the Pastor took his leave of us. I much regretted his departure, seeing God had chosen him to receive me into his Church, and I were his Spiritual Child, the Apostle Paul himself calling those his Children whom God had brought into the Church by his Ministry. He promised at

After a few days to return and see us, and I was much troubled that I had let him go, before he had satisfied me in a scruple which I had, viz. whether in case I did return to my Mother, I ought to confess plainly that I were an *Hugonot*, or else to pretend that I were still a Roman Catholick. If I should confess the former, I should be in danger of falling into the same Inconveniences I had been delivered from; and it may be greater, which I should very hardly escape. If I should deny it, I should wound my Conscience, and show that I were ashamed of Christ and his Gospel, which would be a kind of denying him before men.

At length I resolved, that if my Mother would see me, and my Brother should advise me to return to her, and if she should demand an account of my Faith, I would make a plain Confession of it, without dissembling any part of it; preparing my self for the most cruel Events, and chusing rather to suffer in my Body than in my Conscience. I begg'd God to strengthen me in this resolution, and to enable me, notwithstanding my own weakness, to overcome all Crafts, Threatnings, all kind of Temptation, and my proper Infirmities. I imparted my thoughts to Madam de la Garde, who approved of my design, and exceedingly confirmed me in it.

About three days after my Brother with Moun-
sier de *Hautecour* came to visit Madam de la Gar-
de: This was an addition to my Joy. After the best Caresses and Civilities were over, they de-
clared to them, that I was admitted, received and
owned to be a Member of the Reformed Church,
and gave them an account of the manner in
which this was done. Never was surprize more
agreeable. Blessed be God, said my Brother, you
have freed me from a great deal of trouble: I
may now call you my Sister, not only in Flesh
and

and Blood, but also in Spirit, and in our Lord Jesus Christ; this obliged him to embrace me a second time, and to give me the Hand of Fellowship. Mounſieur de Haute-Cour durſt not ſo openly declare his Joy at what I had done, yet he proteſted to me, that nothing ever better pleaſed him in all his Life.

At length Madam de la Garde, believing that my Brother and Mounſieur de Haute-Cour were not come without having ſomething of Moment to impart to me, left the Chamber in which we were. My Brother took this opportunity to tell me, that my Mother earneſtly deſired to ſee me, and that I ſhould prepare to return with him. I am ready to do it, ſaid I, but I aſſure you, that having made my Declaration, I am not in an Humour to diſſemble, but am reſolved to declare boldly that I am of the Reformed Religion. At this word my Brother was ſilent for ſome time: At length he conſented to what I had propoſed, aſſuring me that my Mother would never trouble me more on that account, having too ſenſible remorse for what ſhe had already done; adding moreover, that ſhe was ſo extremely troubled for having ſuffered the Father Matthew to uſurp ſuch a Power over her mind, that ſhe is (ſaid he) fallen ſick with it, and 'tis her Sickneſs that is one of the Reaſons that make me preſs you to return.

But, Brother, (ſaid I) hath not the injurious Letter which you wrote her, made her ſick? What did you mean by Writing ſuch things? I confeſs (ſaid he) that I was not my ſelf when I wrote it; and the trouble of having, as I feared, loſt you for ever, made me in a manner ſtark mad: Yet this way of Writing hath not wanted a good effect, for it opened my Mother's Eyes, who immediately ſaw that her having without imagining any hurt ſuffered the Father Ma-

new to usurp such an Authority over her, was capable to do her an injury, seeing to please this Man she had hurried away two Children, of whom she had never any reason to complain; and that so unnatural an Action would never be ascribed to a scruple and tenderness of Conscience, but to something more odious. It may be, unless I had wrote this Letter, she would have been the same that she ever hath been towards you and me, so absolute a dominion had the Father *Mathew* over her spirit. Moreover I assure you, that the good Woman is not at all displeased with me for what I have done, and I have all the reason in the World to be satisfied with the Caresses she hath made me. I'll tell you more, Monsieur de *Haut-Cour* being come to see me, she shewed him all possible Civilities, called him the Deliverer of her Daughter, and hath given him all the hopes that he could expect for her Consent, being fully convinced as she her self said, that the Union between the houses de *Roche Blanche* and d' *Ombrevail*, was determined in Heaven, whose Decree 'tis in vain for men to oppose.

I could not chuse but blush at the hearing of such News, especially in the presence of Monsieur de *Haut-Cour*, who soon perceived the Confusion I was under, and took this opportunity to fall at my feet, and to tell me, that although his Passion had been approved of by my late Father, though it was authorized by my Brother; and though he had also obtain'd the consent of my Mother, yet he was resolv'd to owe me to none but my self. I had never (said I) any aversion from you, nor am I capable of ever having it: You are an honest man, much esteemed by all, you have much Merit and Worth, nor am I absolutely blind. Moreover, you have for you, the Consent of my Father, of my Mother, and of a Brother whom I am obliged by many reasons to Honour and Love. He loves Mademoiselle

moiselle your Sister beyond expression; I give you leave to draw what favourable consequences you please out of all these things, and remember that this is the second time that you have forced me to declare the sentiments of my heart, though they were not unknown to you; beware, (said I smiling) you do it not a third time, lest you give me just cause to complain of you.

Ah Sister, said my Brother laughing, you would make us believe (did we not know you well enough) that you were worse than indeed you are. I could not chuse but laugh in my turn, and to break off a Conversation so little serious, I entred upon a Discourse of my return. Monsieur de Haute-Cour could not consent to it, being still afraid on my behalf. But my Brother was for it, declaring that he would take such care, and keep such a strict watch over all passages, that they should never be able to play me such a trick as they had done. For my part I desired it with all my heart, and told them, that seeing my Mother was half vanquished already, the rest of the Victory must needs belong to me.

Immediately we all three left the Chamber to re-joyn Madam de la Garde, to whom we discovered the result of our Consultation: She consented with some difficulty, fearing the same things that Monsieur de Haute-Cour did. But my Brother assured her that she had no reason to fear, seeing Father Mathew was under disgrace, and besides was sick unto Death, which hindered him from regaining the Empire he had once over my Mothers Spirit. We supd this Evening very chearfully, and sat up till it was near Morning, spending the time in a thousand innocent Diversions, at length each withdrew to his Chamber to take some hours rest.

My Brother rose early enough the next Morning, considering how late it was when he went to Bed. He discoursed some time with my Lover, at length they

they sent to my Chamber, to enquire whether I was risen, and found that I was ordering my Chambermaid (who was of the *Reform'd Religion*, a very honest Girl, whom *Madam de la Garde* had given me, and I have kept ever since, who is now in the Ship with me) to pack up some things which I had there in order to our Journey. Methinks, said *Monsieur de Haute-Cour*, after the usage you have met with at the Castle *de Ponsins*, you should not be so earnest to return to it. Methinks, Monsieur, answered I, there is nothing more glorious than to return with Honour to a place from whence we have been shamefully driven, when those who have driven us away, are forced by their own remorse to do us justice, and Caress us a thousand ways, to make us forget the injuries we have received at their hands.

Just as I had spoken these words, came *Madam de la Garde* into the Chamber, which prevented *Monsieur de Haute-Cour* from making any reply. Why Daughter, (said she) are you in such haste to be gone from me? at least spend this day with us. Ah! Madam, (answered I) should I follow the Inclinations of my heart, I should not only spend this day, but my whole Life with you. 'Tis in this House that I have made my entrance into the Church of the Lord, and my open profession of true Christianity: But Madam, I have a Mother to whom I am obliged not only by Blood and Nature, but also by a thousand unexpressible tender-nesses: She is sick, she desires to see me, I must obey her in all things in which Conscience is not concern'd. Well, (said she) I will not oppose your departure, but earnestly I desire to have some private Discourse with you before you go. Madam, said I, I will presently wait on you in your Chamber, to receive your Instructions, which I shall always value as so many Oracles.

As soon as I had set my Affairs in order, and spo-

ken a word or two to Monsieur de Haute-Cour and my Brother, I went into Madam de la Gard's Chamber, I found her alone, she received me with an embrace, which was followed with many most obliging Expressions. My dear Daughter (said she) I admire the fatality of this Adventure; 'twas but a few days since that I first knew you, and yet I love you as tenderly as I can possibly love my own Daughters, which are my own Flesh and Blood, yet the same Fate that hath drawn out my Affections towards you, snatches you from me now, when I most desire your Presence. We must obey, and submit our selves to Gods Will. All things concur in calling you home to a Mother that loves you, and I will not dissuade you from your Duty, yet I would as a Mother, and as a Member of the same Society with you, give you some Advice, which as Affairs are at present, cannot but be useful to you.

Consider Daughter, that you are a Member of the true Christian Church, and that this quality of *Reformed* Christian, obligeth you to renounce all the Pleasures of the World, which ordinarily follow greatness, and seem to be entailed on the Church of *Rome*. I shall not insist much on this Point, because by what I know of you, you are too wise and Prudent not to make this reflexion your self: Yet there is another Point on which I have spoken to you already, and shall now speak what more God hath put into my mind; 'tis concerning your Constancy, to shew you, that having embraced the Truth, you are obliged to persevere in it to the end, with an invincible firmness.

It hath been observed, and the Observation is confirmed by daily experience, that when a Person renounce h the Errors of the Church of *Rome*, to embrace the Purity of Faith, such as the Word

of God teacheth us, the Devil and the World seem to be let loose against that Person ; God suffers him to be exposed to the sharpest Tryals, to discover his Iniquity and Hypocrisie, if he return again into the false Church : Whereas the true Children of God, having their Duty always before their Eyes, never fail in so essential a Point as perseverance is, but continue in the fear of the Lord unto the end. Thus you see that the same fire of Persecution, the same Furnace of Afflictions show the difference that there is between the Gold and the Dross that is found with it, which cannot be so well distinguished when they are both taken out of the Mines together. But as the Fire distinguisheth Gold from the Earth or Dross, so Calamities distinguish the Children of God from Hypocrites, and Sufferings discover what in Prosperity lay conceal'd.

Don't imagine (my Daughter) that your Sufferings will only be from the Enemies of the Faith ; indeed they'l do the worst they can against you, if you fall into their Hands ; and the least mischief you are to expect from them is the Confiscation of your Goods, so that you'l be forced to be a poor Fugitive and Vagabond. You may, it may be, promise your self a comfortable retreat amongst those of our Communion ; but this is what is worst of all, and a real cause of Lamentation and Mourning : Alas, you will not find them to be such as you imagine. You may think that professing a Religion, which so plainly Commands Charity, Zeal, Humility, and renouncing the World, their manners will be conformable to their belief ; but 'tis nothing so : Don't lye under this mistake, but be perswaded, that the number of those whose Lives are adorned with Christian Virtues, is very small, in comparison of those that are very Pious in their

Discourses, and splendid in their Profession, without ever praising what they profess.

Oh God! What a Scandal is it, to see the greatest part of those that profess the Reformed Religion, leading Lives so unbecoming the Gospel, especially in other Countreys where the Rods of Adversity have not been yet felt: You will find Pride where you expected Humility, Dissoluteness instead of Modesty, Hardness of Heart instead of Charity, Coldness and Indifference instead of Zeal. Oh what anguish will the sight of these things cause in you! I have known Persons that have bravely born the loss of Goods, and have not at all yielded to Threatnings, Misery and Imprisonment, whom the sight of the horrible disorder amongst the Reformed throughout the World, have almost vanquish'd.

Wherever you retire, you will have many Spies upon you, who will watch all your words and Actions with greater Care and Malignity than if you were still a *Roman Catholick*. Your greatest Enemies will be the Women, (I must speak this to the shame of my Sex) who seeing you young and handsome, will not be perswaded that a Person of your Age and Quality could abandon all for the quiet of her Conscience. Hereupon they'll invent a thousand idle and ridiculous stories against you, as their envy or jealousy shall prompt them. Others will relate all that they shall hear, adding Malignant Commentaries of their own, either to vex you, or oblige you to discover some discontent. Yea, they'll be apt enough to injure you to your Face, either by dull or bitter Raileries, or else by open affronts; so that that from which you may promise your self Joy and Consolation, will be to you the Cause of Grief and Tears.

There have been Persons of Honour and Merit that have also been obliged to seek security amongst the *Reformed* of other Countreys; but alas! they were
much

much deceived in their Opinion of them, and found that they were only Reformed out of Custome, and because they happened to be born such, and that had they been born *Ranters*, or *Papists*, or *Jews*, they would not have changed their Religion, what faults soever they had seen in it, and on this damnable Principle they hate all those that turn from Error to Truth, as inconstant. Who, ever heard of such a depravation ! yet I believe those from whom I had an account of it, who are Persons very sincere and Pious, and who would never have discovered the nakedness of those of their own Communion, had not they done it first themselves, by their own Actions.

I speak these things that you may not be surprized nor astonished, when you see the Lives of some of the Reformed, so different from their Faith, and that you may not take up an ill Opinion of what they believe from their Practices, by which they are so far from honouring the Father which is in Heaven, that they not only dishonour him themselves, but also by their horrible Examples provoke others to do so too. For my part, seeing the present Fury of our Enemies, and the liberty they take in acting it, I expect some dreadful Calamity, and endeavour to prepare my own and my Daughters minds for the most surprizing, and fatale accident, knowing that an evil foreseen, and for which Persons are prepared, loseth above half its force.

I shall conclude my Discourse with sincere Vows for your Welfare and Prosperity. May it please our good God to increase in you daily the Gifts of his Holy Spirit : Pray to him, my Daughter, call on him in your Prosperity, and you'll find him gracious unto you in your Adversity ; if Men afflict you, he'll fill your Soul with unspeakable Joy ; if they wound you, he'll bind up your wounds, and

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apply

apply to them the most healing Balsome; if they deprive you of your perishing riches here below, he'll heap on you eternal ones above; this is what I wish with my whole Heart. Moreover, that you may remember me, I beg you to receive this small present, giving me several Books of Devotion very well bound. I intended to have enlarged in my Expressions of thankfulness, but she would not suffer me. I was much pleased with the Present she made me, and carried it my self into my Chamber, to lock it up in my Cabinet.

As soon as these things were over, we went to Dinner, at which we were not so chearful as we had been last Night at Supper. After Dinner we took our leaves one of another. I shall not give an account of the Tears we all shed: I could never have thought 'twould have been so terrible to me to part from Madam de la Garde and her two illustrious Daughters, who also made me Presents after their Mothers Example. They all went into the Coach to keep me Company; the Mesheurs d'Arbux and de Chablès took Horse to accompany my Brother and Lover, who came on Horse-back, though they also brought a Coach with them. They rode with us about a League and half, where fresh Tears were shed by us, and many Civilities passed between our Gentlemen. My Brother and Lover made their Compliments in particular to Madam de la Garde and her two Daughters, because of their extraordinary kindness they had shown me; and after varieties of Expressions denoting thankfulness and affection, our Coaches parted: I was left in mine with none but my Chamber-maid, admiring the strange revolution of this World, that I should return voluntarily the same way which I had been but a little before carried by force. As for my Lover and my Brother, they chose to ride on Horse-back, for fear

fear of any unhappy accident; they had also with them two Men that were very resolute and well armed.

I shall not give you an account of what happened this Journey, 'till I come to our Castle. My Brother caused the Coach to stop some distance from the Gate, because he would not have my Mother know by the noise that we were come. My Brother and Lover alighted off their Horses, and I came out of the Coach; and my Brother having strictly charged all the Family not to give my Mother Notice of our coming, we went up towards her Chamber, and I met her coming out of her Closet, with an extream pale and languishing Countenance, at which I was much surprized: As soon as I saw her, I fell at her feet, saying, God hath been very gracious to me, in suffering me to embrace your Knees with the satisfaction I have of being assured that you are no longer angry with me. At this surprize my Mother cryed out, and was forced to sit down, not having strength to stand up; at length being a little come to her self, she said, *Justine*, my Daughter! *Justine*, my Child! Let me say, that God hath been very gracious to me, in restoring me my dear Children, after I had blindly taken such pains to drive them from me: Come, my Daughter, let me embrace you, after which let Death come when it will, I am ready for it.

I would not stir from her Knees, but she forced me to arise and sit down by her. The Astonishment was so great, that she took no notice of Mounsier de *Haut-Cour* nor my Brother: At length, I believe, (said she to the former) that your Happiness hath been the sole hindrance of my Daughters Misery, for Heaven would not suffer a Person dear to you, to be carried away, but hath directed you to find her and bring her back. In a word, Heaven hath

destin'd her for you, and men can neither successfully nor honestly oppose its Decrees. You told me a few days since, that you desired nothing in the World more than to have her for your Wife. I now give her to you, and both Command her as a Mother, and begg her as a Friend to consider you as her Husband, seeing Mounfieur *de Roche-Blanche*, and Madam his Wife, her dead Father, and her Brother, by whom she ought to be directed since her Fathers death, have desired this Union.

Madam, said I, suffer me to enjoy the Consolation of seeing you, without minding any thing else. I believe (answered my Mother smiling) that you are very glad to see me, but one happiness ought not to be an Obstacle to another which is greater; and after all, Daughter, I owe you a reparation. I give you to this Gentleman, to whom you have, it may be, given your Heart already, this ought to make you forget the Injury that was done you. And on the other hand I am indebted to Mounfieur *de Haute-Cour* for having restored me my Daughter, though (it may be) he aimed more at his own satisfaction than at mine.

I confess I was both confounded and vext that these things should be spoken in my Lovers presence, and my Mother perceiving my trouble, arose, and after having recommenced her Civilities with Mounfieur *de Haute-Cour*, and her Caresses towards my Brother; I desire, said she, to allow my Heart a little Joy, after its being delivered from such cruel Afflictions. Immediately she sent for the two *Rabouisses* and *Abelard*, who had the Honour to eat with us; the rest of the day was spent in a great deal of Pleasure, till Supper, during which they made me sit near Mounfieur *de Haute-Cour*. You may better imagine, than I can tell, what Discourses pass'd between us. In the Evening my Mother ordered

my Brother to take Horse the next Morning, and invite Monsieur and Madam de Roche Blanche, and Mademoiselle de Gavielles their illustrious Daughter, to our Castle, adding that in the mean time she would keep Monsieur de Haute-Cour with her as a pawn: This Employment my Brother joyfully accepted, and went very early the next Morning towards Roche Blanche.

I never had enjoyed so much Peace and Pleasure since my Fathers Death, as I now did. I was much in my Mothers Favour, who dealt with me more like a Friend than like a Daughter. She loved me very tenderly, and I loved her much after the same manner. I freely enjoyed my Lovers Company without the least jealousy or hinderance. One thing indeed troubled me, which was the assurance I had that there was somewhat lay near my Mothers heart, which though she endeavoured to conceal from me, as much as possible, yet she could not from time to time forbear sighing in my presence. I once resolved to ask her the reason of her so great trouble, of which I feared my change of Religion was the cause. She perceived my fear, wherefore she resolved to put me out of doubt: I know, *Justine*, said she, that you believe your sentiments about Religion are the cause of my Affliction: No, no, I am not sorry to see you an *Hugonot*, or ready to be one. What would you say, should I tell you, that I am apt sometimes to approve of what you have done, and to envy your Condition?

So unexpected an expression struck me silent for some moments, but at length I answered thus. Madam, (said I) I have entirely rejected the *Romish* Religion, and embraced the Protestant; in which I hope, according to that assurance which God hath graciously given me, I shall live and dye: But Madam, give me leave to speak one word out of the Word of God to you, which I have often heard from

from my Father and Brother ; *To day if you will hear his voice, harden not your heart.* When they spake these words to me, I was as you at present are, under doubts and much uncertainty what course to take. They advised me not to trust to my own understanding, but to begg of God that he would show me what to do. I did so, and God at length determined me to do what I have now done, for which I do, and I hope I shall to all Eternity bless his Holy Name. Besides, my Brother gave me a New Testament, which I read several times, and we had some Discourses together, till at length the Spirit of God finished the work he had begun in me. Take, Madam, the same Course, and be assured, that the reason why your Priests and Confessors forbid you to read the Holy Scriptures, is, because its exceeding great light is abundantly sufficient to discover all their Errors and Abuses. Indeed (replied my Mother) the words that you have spoken are very wonderful : *To day if you will hear his voice, harden not your heart.* Yes, Madam, (said I) you'll find it thus written in the 94th or 95th Psalm, where David exhorts his People not to resist the Voice and Will of God, if they hear him speaking to their hearts or to their Eyes by his wonderful Works. And St. Paul in the third Chapter of his Epistle to the *Hebrews*, applies this passage to those to whom God had discovered the first sparks of his Truth, either by his Word heard or meditated on, or by holy speculations, for these things are indeed the Voice of God ; so that none can harden their Hearts against it, without becoming guilty in his sight.

If you please, Madam, (added I) I'll fetch you the New Testament which my Brother gave me. Do so ; (said she) and if you see Monsieur de Haut-Cour bid him come hither, for I will not conceal our Conversation from him. I went, or rather flew,

flew, to discharge the Commission my Mother had given me. I called my Lover, to whom I gave a brief account of the disposition of my Mothers Spirit; I begg'd his assistance in perswading her, which he joyfully promised; so that we went both to her. Monsieur, (said my Mother) you cannot but be sensible of the Esteem and Affection that I have for you. I desire that you would sincerely tell me your Mind, without the least complaisance: My Daughter hath confessed, that she is of the same Religion that you are. For my part, I neither love nor value her the less for it; and sometimes I am apt to approve of what she hath done, and believe, that had I been in her circumstances I should have done the same thing. In a word, the farther I look into it, the more abuses I discover in the *Roman* Religion; but yet I know not what to do, for we ought not to abandon a Belief in which we have been born and bred, unless very weighty Reasons oblige us to it; nor yet can we persevere in a belief whose falshood we are convinced of, without wounding our Conscience. These Considerations keep my mind in suspense; pray help me to determine what course to take.

Madam, (replyed Monsieur de *Haute-Cour*.) since 'tis your pleasure that I speak my thoughts freely, I shall not amuse my self by discoursing largely on the Truth and Purity of the Reformed Religion, nor the Errors of that of *Rome*, for this would be a work of some hours, yea of some days. The Church of *Rome* errs in many fundamental poynts, and the Arguments she urgeth in her defence are so weak and capricious, that I should never have done, should I give you a particular account of them. I shall therefore turn my Discourse another way, and prove that you have no reason to make any difficulty of leaving the Romish Religion, since those

those very Persons that press you to persevere in it, are not themselves perswaded of its truth.

Hath it not been told you a thousand times, that *Auricular Confession* was absolutely necessary, there being dreadful Anathemas pronounced against such as conceal any thing from their Confessor? I shall not insist on this, that this kind of Confession is not to be found in Scripture, without offering abundance of Violence to it, and that if the Primitive Church ever admitted it, 'twas never accounted indispensablely necessary, as 'tis now. What need is there, (Madam) that a Priest should know all my Heart, and discover all my weaknesses, fears and scruples, whereby he may do what he will with me, especially drain my Estate to enrich Churches and Monasteries? This hath occasioned most of those, who have some sence of the Abuses of Confession, to confess no more than is consistent with their Interest: Especially those whose Confessors are Jesuites, will not if they are wise, confess all they know, do, or think, because they may assure themselves, that their secrets will be revealed, and will pass to other Persons besides their Confessor, notwithstanding the great Corporal and Spiritual Punishments pronounced against those that reveal Confessions. Remember (Madam) the Questions that your Confessor ask'd you, and you will find after having examined the Penances and satisfactions that he ordain'd, that he made use of your Confession only to get somewhat or other from you, or else a more absolute dominion over your Spirit. This therefore is an Article, which the Church of Rome hath published for her own private Interest, I mean worldly Interest: Not to mention the many other mischiefs that are occasioned by it, much like those for which it was formerly prohibited in the Greek Church, by *Nectarius* Patriarch of Constantinople.

Again,

Again, *Purgatory*, what is it but an Invention to maintain plenty in the *Kitchens* of their *Clergy*, who have also found out the Remedy against it, which are *Masses* for the Dead, and *Pilgrimages*? What Man, being perswaded that his Soul must suffer the most dreadful Torments for many thousand of years, can avoid being terrified at the imagination of it, and refuse to give large donations for the singing of multitudes of *Masses*, by their means to be saved from it? Who sees not that this is nothing else but a meer humane Invention? for *Purgatory* was invented to cause the *Mass* to be prized, and the *Mass* to furnish the *Kitchen*; whence it follows, that the *Roman Religion* is partly invented, to furnish the *Clergy* with means to live in pomp and deliciousness. This hath occasioned many *Roman Catholics* to laugh at *Purgatory*, and condemn the *Mass*, adhering only externally to the *Roman Religion* for their advantage, but indeed are of no Religion at all, because they judge that all Religions are like the *Roman*, invented only to awe the People, and keep them in due bounds, as more effectual to this End, than Arms and Citadells.

As for the *Mass*, did we but know the multitude of Priests that laugh at it in their Hearts, it may be the hundredth part of all the Priests in the World would hardly be found good *Catholics*. Did they believe that Christ was really present, and that they could bring him down from Heaven to eat him, they would behave themselves far otherwise in the celebration of the *Mass* than now they do. Not one of them but would tremble, knowing that he held in his hands Christ the Son of God, God and Man, the Monarch of Angels, he that shall judge him at the last day, and could punish him immediately for his offences against him. They would neither be what they are, nor do what they do,

do, if they were perswaded that they held the Saviour of the World in their hands, who is jealous of his own Glory. In a word, (added Mademoiselle de St. Palle) Monsieur de Haute-Cour said the same things for substance that Monsieur de B. V. said the other day against the Father Maimbourg, who undertook to defend the Prohibition the King had made, That no Catholick should turn Protestant; and that such as had formerly been Protestants, and had turned Catholicks, should not return to their first profession, of which Prohibition or Declaration Monsieur de B. V. shewed the horrible Injustice and Abuse.

My Mother hearkened very attentively to what Monsieur de Haute-Cour said. Indeed he made his Reflections in so curious and sweet a manner, and with so much strength of Judgment, that she heard him without interrupting him at all. We had every day Discourses of this Nature, till at length I perceived my Mother was more than half conquered, when I saw all the Images that were in her Chamber removed and laid up in a Garret, instead whereof she ordered my Fathers Bible with *Liddates* and *Desmarais* Annotations to be brought her, in which I very often read to her. Monsieur de Haute-Cour expounded several passages, and shewed her what was believed and practised in the Church of Rome contrary to the Scripture.

On a certain day as we were all together, she took up my New Testament, and read the words which my Brother had wrote in the beginning: *Behold I stand at the door at knock, if any one hear my voice and open to me, I will come in unto him, and sup with him, and he with me.* Do you know, Madam, said Monsieur de Haute-Cour, what Christ means, when he saith that he stands at the Door and knocks? He doth this when he toucheth an Heart, as he hath done yours, when he makes it know by frequent

admonitions, that it must come to him. Hear therefore his Voice, and open the Door of your Heart to him, conforming your self to his Will, and trusting in his Holy Promises; if you let Christ in unto you, he will sup with you, and you with him; that is, he will have a perfect Communion with your Spirit, and will give you an earnest of his Glory.

Your Arguments (replyed my Mother) are indeed very strong: But cannot the Catholicks turn them to their advantage? and cannot the Priests interpret them in favour of their Church as well as you of yours? They may indeed do it, (said he) but against Reason. For Christ invites us to open to him; 'tis he alone that will come in to us, because he would have as full a Communion with us, as the Head can have with its Members. 'Tis to him alone therefore that we ought to open the door of our hearts, acknowledging him to be our only Saviour and Mediator. We must not open it to *He-Saints*, or *She-Saints*: No, not to the Virgin Mary her self, who, though she bare the Lord Jesus Christ in her Womb, yet hath not the Power to save us. Let us therefore open these doors to Jesus Christ alone. Let us set them wide open, and invite him to dwell with us; let us have an holy confidence in his promises, and we shall be eternally united to him. But let us shut the doors of our hearts against all other things; that is, let us put no Confidence in any other merit but his. 'Tis evident, that this was our Saviours Design: And 'tis this that the Reformed Church teacheth, who exhorts all Persons to hear the Voice of Christ, and give him entrance, and none other. Whereas in the Church of *Rome* we are called upon to open the doors of our Hearts to Saints of both Sexes, especially to the Blessed Virgin. Hence it follows, that to hear the Voice of Christ, and open the doors of our hearts to him, we must adhere to that Church

which

which acknowledgeth his Merit to be alone necessary and efficacious for the Salvation of Souls; and if our Church be not this Church, I am out of hopes of ever finding it.

At this very moment my Curiosity grew too strong for me, and made me ask my Mother what I might impute this great alteration, that she being but a little before so zealous a *Catholic*, was now become half a *Hugonot*? God (replied she) doth wonderfully work what pleaseth him, and often suffers us to take some false steps, and to be in danger of falling, and then presently bestows upon us sense and spirit of discerning, and causeth us to withdraw our foot from the evil way in which we were going. Above all, Daughter, that that hath most disabused me, is, that the Father Mathew, in whom I entirely confided, hath discovered himself all at once. 'Twas he that exhorted me to send away my Daughter, and by my severity towards my Son, forced him to leave me too; nor had he the Patience to stay till my Son was gone, before he solicited me to bestow my Estate on the Society. 'Twas at this very instant that your Brother wrote me a most bitter and injurious Letter, which enraged me beyond expression: Two days after I examined this Letter in cool Blood, and found that he was far more excusable than I imagined, and that I had given him but too just a Provocation. You already know without doubt, the issue of that business, so that I need not repeat it to you.

Thus I lost the good Opinion I had of my Confessor, and called to mind many other particulars which made but too plain a discovery of his Disposition. The first thing that I desired to do, was to call home my Children, and afterwards to make use of no other Advice but theirs, seeing God had been so gracious to me as to bestow on me such as were both wise and Vertuous. About this time I was obliged to go

into your late Fathers Chamber, to seek some Papers which I needed. I could not forbear reading in his Books, I found many of controversie, amongst others I saw a little Manuscript, which as far as I could judge by the hand and Style, was of his own Writing and Composure a little before his Death. The Title of this little Book was, *The Marks of the true Church lately Verified in our days.*

I may truly say, that the reading of this Piece perfectly changed me, for it disabused me in many particulars. First of all, it quoted expressly those passages, in which it was affirmed, that the Church must be exposed to a thousand sufferings, and there were many curious reasonings on this subject. In the second place he confirmed this Truth, by all the Miseries that had befallen the Ancient Church. He passed on in the third place, to those that the Protestants had endured, by Wars, Massacres, and Torments. In the fourth place, he proved that the Reformed Church was the true Church, which the false Church endeavoured to oppress; and that the same things would befall her, that befell the Ancient Church, and which Jesus Christ had foretold. And in the last place, he undenyably proved that the Church of Rome which made use of Frauds, Violences, Money, and all other ways to promote her Interest, could not be the true Church, because she follows the same Methods that the Devil takes to establish Lyes amongst Men: 'Twas on this last Article that he most insisted. The Conclusion of this Book was, An Exhortation to such as were separated from a Church that was forced to declare she had an ill Opinion of her self, never to return into it, unless they would voluntarily become the Authors of their own ruine: And to such as were still subject to such a Church, not to persist in their subjection, but to open their Eyes, since the Church

Church of *Rome* her self discovers her own weaknesses.

I was much affected with this Manuscript, so that I was resolv'd, if God gave me opportunity, to be better inform'd of the means of Salvation than I then was. About this time your Brother return'd and made his peace with me. I laid open the state of my Soul to him, and I leave you to judge whether he took not all imaginable pains to persuade me, which yet he could not fully do, because he could not tell how to think of abandoning a Religion in which I was born and bred.

After she had spoken what she thought fit, Monsieur de Haute-Cour return'd her this Answer, Madam, said he, I am so far from blaming, that I highly approve of your serious considering what you are about to do, before you enter into the true Church; but remember, that you must not spend your whole Life in these uncertainties. For, Madam, God hates a divided heart, and protested that he cannot endure those that are lukewarm: This is what he saith to the Angel of the Church of *Lacedæmon*: *I know thy works, that thou art neither cold nor hot, I would thou wert either cold or hot; but because thou art neither cold nor hot, but lukewarm, I will spew thee out of my mouth.* We ought not only to interpret this lukewarmness with respect to Devotion, but also with respect to Faith; for as God rejects such as are lukewarm with respect to Piety as well as such as are stark cold; so he also rejects those that are unresolv'd with respect to true Faith as well as those that are plung'd in Error. Give me leave, Madam, to tell you, that the present condition of your Soul cannot please God, for in the Estate you are now in, it is neither cold nor hot, but lukewarm, and this is a terrible word. *I will spew thee out of my mouth*; for 'tis a Decree of Rejection. God spake thus to the Israelites, *How*

eg, said he, will you halt between two Opinions? if
 Baal be God, serve him, but if the Lord be God, serve
 him? In the Estate in which you, Madam, now
 are, you are neither a Catholick, nor of the Reform-
 ed Religion, and consequently cannot be saved
 either in the Catholick Religion, or in ours. But,
 Madam, shall I give you good Advice, after having
 shew'd you your Danger? Address your self to God
 in ardent Prayers, 'tis he that must determine you,
 'tis he that will overcome all your doubts and scru-
 ples, and sweetly and efficaciously draw you to him-
 self; submit your self chearfully unto him, for his
 Yoke is easie, and his Burden is light. I was extream-
 ly pleased with Monsieur de Haut-Cours Discourse,
 for it much affected my Mother, who declared, that
 she would follow his Advice: We spent some days
 in these Discourses, till Monsieur and Madam de
 Roche Blanche, Mademoiselle de Garisollis and my
 Brother, arrived at our Castle. My Mother, who
 had lost her Husband since she saw them last, re-
 ceived them with much Civility, but also with some
 tears: and had they not left her to come to me,
 they would have wept too. I shall not give an ac-
 count of all the Caresses I received. At length I
 had the liberty of saluting Mademoiselle de Garisol-
 lis, for whom my Mother hath expressed a great
 deal of tenderness. I know not how long we
 should have continued in our embraces, had they
 not separated us.

The next serious Discourse Monsieur and Madam
 de Roche Blanche had with my Mother, was about
 our Marriages, which we presently concluded, and
 Articles drawn up and signed. They caused us to
 be called to them, to tell us this News, at which
 we were not much troubled, but made Presents one
 to another. This passed without much Mystery
 and Ceremony, because all the Parties were agreed,
 and I was resolved to conceal our Marriages, till we
 had

had set our Affairs in order: Monsieur de Roche Blanche, and Monsieur de Haute-Cour, resolved to act always in concert with my Mother and Brother. This Evening we were as chearful as possibly we could, in an House of Mourning, in which a double Marriage had been concluded on, to the satisfaction of all concern'd.

The next Morning, my Mother discovered the Dispositions of her Mind before us all, at which neither Monsieur nor Madam de Roche Blanche, nor Mademoiselle de Garissoles were surprized, because my Brother had told them of it before. We all prepared our selves with several Reasons to persuade her, but she did not give us opportunity to mention them. I am, said she, fully resolved and determin'd, I will dye in the Reformed Religion. The Happy, Peaceful, and Pious Death of my Husband, makes me desire to dye like him. Moreover, the Discourse of Monsieur de Haute-Cour, which I have seriously weighed and considered, hath overcome all my scruples. My Daughter hath done that already which I should have done before her, did God restrain his Providence to the Order of Nature: But I find, that being more obstinate than she, he was pleased to cause her Conversion to precede, that she might be an instrument in mine. You know my resolution, I beg you to advise me in what manner to make my Abjuration, and my open entry into the true Church.

The Opinions were different, but at length they approved of mine. I told them that in fifteen days there would be the Lords Supper at Madam de la Gardes Castle, where would be the Minister to whom I had made my Abjuration, Incognito, by reason of the unjust rigour that's exercised against those of the Religion: That my Mother and I would go thither under pretence of thanking Madam de la Garde for her Civility towards me, but indeed

that my Mother might do what I had done, adding, That this Lady was so truly generous and devout, that she would readily accept of this Proposition; and that afterwards we might communicate together, which I had not yet done, but was extremely desirous to do; besides, that all this might be done with the greatest privacy in the World. Every one approved of what I said, so that we thought we had done business enough for this day.

The third day was also spent in Conversations. Monsieur and Madam de Roche Blanche took me from Monsieur de Haute-Cour, to relate the Story of my carrying away; which having done, Monsieur de Roche Blanche, who is an ancient Gentleman, of a very good Humour, said, When they once come to make Romantick Heroines from amongst the Calixts, you, my Daughter may promise your self a large part, for a few days of your Life contain many curious passages, and show that Heroique Qualities do not wholly owe themselves to other men's imaginations and Fancies. But Monsieur, (answering I finding) what would Men say, should they know that the Heroine in the Romance hath been belied by you? This is so contrary to all Rules, that should an Author advance any such thing, he should be unmercifully dealt with by the Criticks.

I believe, said Madam de Roche Blanche, should I let you alone, you would write a Comical Romance, that should exceed that of Monsieur Scarron, but we'll find you some other employment. Upon they had a very pleasant Conversation, so that I judg'd my self happy in having a Father and Mother-in-law of so good a Humour, for I accounted them such already. 'Twas impossible for us to mind any serious business this day. As for my Mother, she had a very tender Conversation with Madam de Garisotte, and her Affections were so set upon her, that she seem'd to have forgotten

gotten which of us she had brought into the world. I was so far from being jealous at this kindness, that I rejoiced at it with all my heart: Besides, Monsieur and Madam de Roche Blanche had such sentiments for me, that I had no reason to be dissatisfied.

This Evening at Supper, Madam de Roche Blanche earnestly invited my Mother to go with her to her house. My Mother excused her self for a while, but seeing Madam de Roche Blanche would take no denial, she at last consented. 'Twas therefore resolved that Monsieur and Madam de Roche Blanche, my Mother, Mademoiselle de Garissoles, and I, should take this Journey, and that Monsieur de Haute-Court and my Brother should tarry at Ombreval, to give order concerning some Affairs there; though 'twas somewhat cruel to be separated from my Lover; yet I diverted my self as well as I could all the Road. I found the Castle of Roche Blanche, the Gardens, and all other things there in a better Estate than I could have imagined: We abode in this delicate place four or five days, during which we were admirably treated, and took many pleasant and diverting Walks. At length we were forced to separate, because the time in which we were to be at Madam de la Gardes Castle drew near: my Mother and I took our leaves with many tears, which were presages of the end of our mirth, and that we should never all meet again, which indeed we never did. Monsieur de Roche Blanche ordered four Troopers to guard us. My Lover and my Brother rode to meet us, and after having saluted us, came into the Coach to us, and we all arrived at Ombreval almost as soon as it was Night.

The four Troopers abode with us three or four days, for we resolved to make use of them to guard us to Madam de la Gardes, where we came the day before they designed to receive the Lord's

Supper

Supper. *Madam de la Garde* was exceeding glad to see me. My Mother and she knew each other, having seen each other at *Paris*, when they were Virgins, but being of a different Religion and Province, they had no great Acquaintance; besides, they did not know each other by the Names of *Madam de la Garde*, and *Madam d' Ombrevail*. Our Joy at this meeting was so great, that I wonder we dyed not of it, as 'tis said some have done; especially that of *Madam de la Garde* was much increased, when she understood by me that my Mother was come hither to abjure the Romish Religion.

That the Domesticks might not suspect their Design, they had pitch'd on a week-day rather than the Lords Day, to celebrate the Supper, besides the Garden was an admirable place for such work. The same Minister in whose Presence I had made my Declaration, came the Evening before, and was very ready to do what we now desired of him, as he had been before with respect to me. The same Evening he had a long Discourse with my Mother, with which he was well satisfied; so that the next morning my Mother was Received, to the common joy of us all, and with the same formalities, and before the same Witnesses that I were, but she would not receive any attestation from the Minister. After which the Minister made a short, but good and Learned Sermon, with which I was much edified; as also was my Mother, who soon perceived a great deal of difference between it and the empty trash that's usually vented by the Preachers of the Church of *Rome*. Neither she nor I had ever heard such a Sermon before, so that we received the Word of God as hungry Souls. Afterwards we communicated with a thousand times more Devotion and Piety than ever we had at Mass, so necessary is the

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Knowledge of the Truth to make a good Communicant: The singing of Psalms, and Prayers, in a Tongue that we understood, much affected us, we not having been used to hear such things; especially my Mother was ravished at the Song of *Simeon*, which is ordinarily sung at the end of the Communion, in which she found words that wonderfully suited her Condition.

As soon as all was over: Alas, said my Mother to *Madam de la Garde*, how singular a Consolation have I been all my Life deprived of, in being kept from the Knowledge of the true Religion! Oh how criminal are those that would destroy so devout, so spiritual, so edifying a Worship! After the unexpressible satisfaction which I have received, I may truly apply to my self, what we but now sung, *Oh Lord, now lettest thou thy Servant depart in peace, for mine Eyes have seen thy Salvation.* Let Death come when it will, I expect it with Joy. And I hope that God will not suffer me to languish long in this World, seeing I desire the full enjoyment of those Blessings, whereof he hath given me an Earnest at present. *Madam*, (answered *Madam de la Garde*.) we ought to say as our Lord did before his Passion, *Father, not my Will, but thy Will be done.*

We abode all this day with *Madam de la Garde*, and the next Morning took our leaves of her, though much against the Consent of this obliging Lady, whom my Mother thanked as well as she could. If I wept formerly when I parted from her, I now wept more, foreseeing the miseries that were like to befall me. My Mother would not suffer them to accompany us. During all our Journey we discoursed of the Excellency of the Worship of the Reformed, above that of the Papists, in stirring up
true

true Piety in the Soul. For my part, (said my mother, the more I examine things, the more I admire the Conduct of Divine Providence. You know, (*Justine*,) how furious I was in matters of Religion. I remember the time in which had any one assured me that you would have been a Protestant, I believe I should have strangled you in your Cradle, and yet God made choice of you to be an Instrument of my Conversion. Madam, (answered I) he who converted Persecutors into Apostles and Martyrs, could easily make you, who were once fixed in the Belief of the Roman Church, a member of his own Church. We often see miracles of this Nature, which God works to show the wonderful Efficacy of his Spirit upon the most obstinate Hearts.

These and the like Discourses we had on the Road, till we came to our Castle, where we sent back the Troopers that guarded us, having satisfied them beyond their hopes. *Madame de Bressis*, who was my Fathers Sister by a second Bed, as I told you before, and who had been married in *Pomerania*, was come into *France* to take possession of an Estate that was fallen to her by the Death of a Sister, and was so kind as to afford us the Consolation of seeing her. She was ravish'd with Joy, as soon as she heard of my Mothers Conversion. There were also many Careless that pass'd between her and Monsieur *de Haute-Cour*, my Brother and my self, which I shall not now relate.

In the midst of all our Joys my mother fell sick, and her Distemper grew so violently upon her, that in two days we began to be afraid of her; and what was at first but a doubtful fear, was shortly after converted into a cruel certainty. Notwithstanding

the Violence of the Distemper, my Mothers Understanding, Judgment, and Speech never failed her. The very first moment that she took her Bed, she was perswaded she should never rise more; for which reason she courageously prepared her self for Death. Dispense with me, (said Mademoiselle de St. Phale, the tears running down her cheeks,) from relating all the circumstances of her Death, the very remembrance of which pierceth my very heart. I shall only tell you that she dyed a true Reformed Christian, and that she heartily blessed God that he was pleased to discover his Truth to her, and to take her out of the World, not suffering her to see those Calamities with which his Church was threatened, and in which she might have had a large share. She earnestly exhorted me to Piety and Perseverance in the true Religion: She called for her Jewels, which were of great value, and gave Monsieur de Haute-Cour, and my Brother, each of them a very rich Ring: Afterwards she divided her Jewels into two parts, giving me the one, and committing the other to my Brother for Mademoiselle de Grignoles, for whom she had designed them.

Having made this division, she disposed of the rest of her Estate, making my Brother her Heir, on such terms as neither I nor my Lover had reason to be dissatisfied. After which she would think of nothing but the Concerns of another World: And Monsieur Haute-Cour, my Brother, and I were always employ'd in reading some Chapters of the Holy Scriptures, or some of the Consolations of the Faithful against the Fear of Death. But seeing us very apt to fall into tears from time to time, My Children, (said she) I have no need of your tears, but of your Constancy. My Brother was no more

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able to refrain from Tears than I, nor Monsieur de *Haut-Cour* than either of us, though we used our utmost endeavours to stop them. Some short time after my Mother dyed in our Arms, her last words being that Passage which she had often in her Mouth, Lord, now lettest thou thy Servant depart in Peace, for my Eyes have seen thy Salvation.

'Tis impossible for me to give you a true Account of the Condition in which we then were. Alas, how often did I envy my Mother! I need not take much pains to perswade you that I had reason to be much afflicted. 'Twas well for us that Madam de *Brosses* was with us, to take some Care about the business of the Family, which was now in a terrible Desolation; for as for Monsieur de *Haut-Cour*, his time was taken up in Comforting me, who had like to have followed my Mother into the Grave, so that he was incapable of minding any other business; besides, he had a real Affection for my Mother, as she had also for him. As for my Brother, whom my Mother had loved so tenderly, he was so affected with this stroke, that for several days he could not rest, nor would he so much as eat, but when forced to it.

Madam de *Roche-Blanche*, and Mademoiselle de *Garissolles* came very opportunely to awaken him out of this Lethargy: Their coming caused us all to weep afresh. We buried my Mother without any Ceremony, near my Father, as she had ordered, and we did what discovered not only to all that were in the Castle, but also to all the Village, that my Mother and I were of the *Reformed Religion*; which was, that we sent for no Priest when

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my Mother lay on her Death-bed, nor buried her in Catholick and Holy Ground, as they are pleas'd to term it. These things made a great noise in the Countrey, and stirred up many against us, but I could never fully learn what Mischief they had design'd to do us.

Madam *de Roche-Blanche* had scarce been with us two days, before she received a Letter from her Husband, in which he gave her an Account that there was a Design form'd to carry me into a Convent by force, and that it behoved me to be upon my Guard. The day following this Advice was confirm'd, and 'twas said moreover, that *Mademoiselle Gariffolles* was to be carried away with me, and that we were to be shut up in two different Convents. This News terribly astonish'd us, and we were forced to leave off weeping, to provide for our security.

We dayly received very troublefome Tydings from divers places, but the worst of all was, that a certain Person was coming from the King to demand me, and take me from my Brother and Lover, and that besides this, he was to trouble my Brother for his Estate. Madam *de Bressis* offer'd to carry us out of the Kingdom into *Pomerania*, where we might be safe; this Proposition was accepted with respect to me, as for *Mademoiselle de Gariffolles* it was resolv'd that she should return home, and that 'twas not likely they would come to snatch her out of the Arms of her Father and Mother. We had no time to lose: I may truly say, that my Eyes are inexhaustible Fountains of Tears, for I shed abundance when I parted from Madam *de Roche-Blanche*,

Blanche, my Lover, and Mademoiselle de *Gariffolles*. Mounſieur de *Haute-Cour* would willingly have accompanied me, but I forbade him by all the Authority I had over him, for I feared least by doing thus he might bring much trouble on his Head. I would not have so much as my Brother go with me, for fear lest it should be said he had convey'd me away.

Thus I was forced to leave those that were most dear to me, and my Miseries were so far from having an end, that they daily seem'd to increaſe; yet I got out of *France* well enough, not being discovered by any, having taken my Chamber-maids Habit, and given her mine. All my Fardles were also by the Artifice of Madam de *Brosses* safely convey'd, and had I not been taken sick by the way, I believe we should have been in *Pomerania* before now. At length we came to *Amsterdam*, where I found a Servant of my Brothers, with Letters for my Aunt and Me, both from my Lover and Brother.

In these Letters I had an Account of what is too long to relate, for 'twould furnish matter for another History. I shall only tell you, that amongst much sad News, I learnt that my Brother, my Lover, and Mademoiselle de *Gariffolles* were come out of *France* towards *Pomerania*, and that I should in a short time see them, and that 'twas the Will of Mounſieur and Madam de *Roche-Blanche* that our Marriages should be celebrated as soon as we should meet; so that I hope to find at *Hamburg* those three Persons whom Love, Esteem, and Nature, oblige me to Honour and Cherish.

Thus

Thus, said *Mademoiselle de St. Phale*, you have heard my History, which I may justly call Sad and Tragical; for, for the few Moments of Joy which I have had, I have felt a thousand Dolors, and shed tears without Number. In this very moment that I now speak to you, my Heart is divided between Hope and Fear, about the News that I shall hear at *Hamburg*, so that you would pity me, could you but be sensible of it.

As soon as she had ended, every one of the Company gave her their thanks, and declared the satisfaction they had received in the relation of these Adventures, which furnished matter for a Conversation, concerning the divers Accidents we are in this Life exposed to. The two *Hamburg* Ladies took occasion to Compliment *Mademoiselle de St. Phale* a fresh, and to offer her their House; their Father in a very obliging manner did the same thing. The *Danish* Baron pray'd *Mademoiselle de St. Phale* that since he was obliged to lay aside all the Hopes he might have conceived, she would allow him at least a part in her Friendship, to which she answered like one very well bred, and that was not unacquainted with the World.

Thus pass'd this day, and the Company brake up, each retiring to his Cabin, in hopes the next morning to see *Hamburg*. 'Twas about Nine a Clock in the Morning before we discovered this famous City, and about half an hour after Ten we enter'd the Port, where we landed; and whilst we were giving Order for the Carriage of our Trunkles, a Coach stop'd near the place where we were;

were; at first we took no great Notice of them that were in it, nor they of us, but the action of a Lacquey who came and threw himself at *Mademoiselle de St. Phale's* Feet much surprized us: Ah *Joli-Bois*, cryed she, Where's thy Master? He is, *Mademoiselle*, (said he) in yonder Coach, to enquire at the Port whether you are come: Immediately he left us to go to his Master, which was indged *Monsieur d'Ombrevail*, who came out of the Coach with *Monsieur de Haute-Cour*, and *Mademoiselle de Gariffolles*; I never saw two lovelier Gentlemen in my life, nor so beautiful a Virgin, except *Mademoiselle de St. Phale*. The first that came up to us was *Monsieur de Haute-Cour*, who being impatient to see the Object of his Vows, ran toward *Mademoiselle de St. Phale*, while *Monsieur d'Ombrevail* saluted *Madam de Broffis*. These Gentlemen highly Complimented us all for her sake and *Mademoiselle de St. Phale's*. I should never have done, should I relate all that our Girl till there came Coaches for most of us, which carried us to one of the most famous Inns in *Hambrough*.

We were a good Company of us, and abode there some days to refresh our selves after our Voyage. The Merchant of *Hambrough* invited us to go to an House of Pleasure which he had in the Countrey near the *Elbe*, where we were treated with unexpressible Magnificence for an whole day, with some of the principal Ladies of *Hambrough* who spake French: There were also some other excellent Persons for Worth and Beauty, so that there was nothing wanting to make this Assembly perfect.

I must needs say, that the Power of Joy with Love is very wonderful. Mademoiselle de St. Phale is naturally gay, yet she had a certain Languor in her Eyes whilst she was separated from her Lover, which vanish'd as soon as ever she saw him. As for Mademoiselle de Gavirolles she was certainly a Virgin that as well deserved to be beloved as any in the World, in whom Wisdom, Modesty and Piety, were accompanied with Spirit, Beauty, Nobility and Youth, which is indeed very rare. Our two Ladies of Harbrough were as much taken with her as they had been with Mademoiselle de St. Phale. Monsieur de Haute-Cour and Monsieur d' Ombreval left their Mistresses for some Moments to Complement those Ladies, which occasioned one of the pleasantest Conversations in the World.

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